
The Other Treatises

*An Examination-Ideation of Other
Religions and Other Philosophies*



THE ROVERO ESTATE

Authored books by
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The Basic Philosophy of Joshua Rovero

Essays on Civilization

The Other Treatises

The Collected Stories of Joshua Rovero

The Other Treatises

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An Examination-Ideation
Of Other Religions and
Other Philosophies



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*This book I made and
Along with my two other books,
Is for the great benefit of all humankind.*

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Introduction

This book, along with my beloved *Essays on Civilization* and *The Basic Philosophy*, had been the product of my capability to think and interpret things about the world that made these works possible at best. It is through thinking and criticizing that made it responsible for the creation of new ideas to think about the world, and with it, the birth of a new step for the undertaking of my own work - that is, the application of my own theories towards the real world by means of critiquing the ideas of other people. This maturation will result in the end of the incubation and its first stage of development, for it has begun to interact

with the broader intellectual community, engaging in dialogue and debate through writing, and thereby refining and validating its principles through - for this was philosophy, and these are my philosophical ideas and interpretations about the world - the engagement with other diverse perspectives, allowing my theories to evolve and adapt through rigorous scrutiny and thoughtful discourse.

Scrutiny and discourse! The great lights of Philosophy; this is where ideas are made to be born in order to enhance the experience of one in the world. And in my writings, these are the patterns in which I made my treatises and books - the patterns of thinking in which I operate that led towards a unique development of my own Philosophical ideas and worldviews. All philosophy revolves around the two, the two arms of inquiry in Philosophy that led to a deeper understanding and greater

clarity, fostering an intellectual environment where ideas are continually tested and reshaped, ultimately contributing to the collective wisdom and progress of human thought. Science has its own arms, the arm of empiricism and knowledge, in which observations and experiments serve as the foundation for understanding the natural world - or in my own terminology, the Material world, while Religion too, has its own arms, the arm of spirituality and theology, in which mystical experiences and doctrinal teachings form the basis for understanding the transcendent and the divine - the Immaterial world itself.

It is here in this treatises, the other treatises, that the dance of the mind and the dance of life had motioned itself gracefully with my thoughts and examinations of other ideas - be it other philosophies like Objectivism and other religions like Mithraism - which is what it birth the love

of the mind and the love of life, which creates the love, appreciation, and the awe of all the circumstances of existence that we ourselves, had to confront and grapple with, continuously shaping our understanding and enriching our experience of the world in all its complexity, beauty, and mystery.

To confront is to live, to confront is to appreciate - to confront is to exist; fame or obscurity, that does not matter, for the only thing that matters here is to contribute to the experience of Mankind in the world and to contribute to thought and advancement of the collective consciousness, for it is through this relentless pursuit of wisdom and understanding that we truly honor the human spirit and its boundless potential to transcend the ordinary, reaching ever greater heights of enlightenment and profound insight that will benefit everyone in this world - that including you, fellow

reader. Maybe someday you will be a thinking man after reading this; this is too, why I wrote this and my other books, in order to trigger a new Renaissance in intellectual thinking, to break the years and ages of stagnancy caused by decadence and hedonism in our world today.

In these collection of my own treatises, in which I will not explain thier contents in the Introduction in order to see for yourself and let your own mind engage with the text hereby included, drawing your interpretations and conclusions, thereby participating in the very process of intellectual exploration and discovery that has shaped my own philosophical journey.

To immediately disclose thier contents is to err; to let one read the book in its fullness, in perfection, for the human of today in this generation does not read books in their entirety, often skimming or seeking summaries rather than engaging

deeply with the full breadth of thought presented.

And it is here in this very depth and fullness that I seek to convey, inviting you to immerse yourself fully in the text, to wrestle with its arguments and insights, allowing the richness of the content to unfold naturally through your own engagement and critical reflection, thereby achieving a more profound and personal understanding that cannot be achieved through mere excerpts or superficial readings.

And it is within this immersive experience that the true value of the work is realized, fostering a deeper connection between the reader and the ideas explored, ensuring that the journey through these treatises becomes a transformative process - one that contributes to the broader intellectual dialogue and enriches both your own understanding and the collective

discourse of our time, thus fulfilling the ultimate aim of this philosophical endeavor to ignite a renaissance of thought and elevate the pursuit of wisdom to new heights of clarity and insight.

And so, this book containing my other treatises shall be presented to both the academic and the common populace as a book for everyone to read with.

Joshua Kyle T. Rovero
August 5th 2024

Treatise One

On Objectivism

"What is wrong with a philosopher running a roadside diner? Or a cigarette factory, as I am doing now? All work is an act of philosophy. And when men will learn to consider productive work — and that which is its source — as the standard of their moral values, they will reach that state of perfection which is the birthright they lost... His source of work? Man's mind. Miss Taggart, man's reasoning mind."

— Page 674, 'Atlas Shrugged', Ayn Rand.

One

It has come forward to my attention that Objectivism, being a unique philosophy that was once popular in its heyday, now became a minority in the world of philosophical thought. Despite being in the limelight today than it was once in its glory, with people who faithfully follow and show its ideals in the streets, unwavering in its character, nevertheless its ideals - now embedded in the American civilization's identity and discourse - are here to stay, even as it wanes in popularity. Although living on the edge of obscurity, with schisms of thought threatening the once unified movement (this happens in individualist-oriented movements across all or any of the Six Pillars of Civilization, because of its

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individualist essence and with the primacy of the individual over the group, they often fracture into smaller movements, oftentimes deviating from the original) with appearances from time to time, it has nevertheless waned, and relegated to a few followers who truly follow her ideas.

With the modern state of Objectivism today, let us take ourselves a step back and answer questions: who is Ayn Rand, what is Objectivism, and why did it decline; and despite its decline, the Objectivist movement still persists?

First, the founder. Ayn Rand, born Alisa Zinov'yevna Rosenbaum on February 2, 1905, in Saint Petersburg, Russia¹, emerged from the tumultuous backdrop of the Russian Revolution to become one of the most influential philosophers and novelists of the 20th century². Her early years were marked by the dramatic upheavals of war and revolution, which profoundly shaped her worldview and intellectual trajectory. As a young girl, Rand

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witnessed the Bolshevik Revolution and the Russian Civil War³, an event that would deeply embed in her a staunch opposition to collectivism and a fervent belief in individual rights - this experience in existence would become the first ideation of this thought. Her accounts of violence and strife during those times led her to leave the former Russian Republic and go abroad to seek safety; and thus, in 1926, Rand immigrated to the United States, a country she revered for its principles of freedom and individualism^{3, 1} - the core identity, the great Dasein of the American civilization. This led her (though she was a Russian) to existentially assimilate into the American civilization, becoming an American citizen during her early years. Settling in Hollywood, she worked various odd jobs while pursuing her passion for writing. Her first major success came with the publication of her novel *The Fountainhead* in 1943. The book, centered on the uncompromising architect Howard Roark -

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the first embodiment of her ideals of Objectivism, became a bestseller and established Rand as a formidable voice in American literature and philosophy⁴.

The Fountainhead was a prelude to Rand's magnum opus, *Atlas Shrugged*, published in 1957. This sprawling novel encapsulated Rand's philosophy of Objectivism, presenting a dystopian America where the most productive citizens, led by the enigmatic John Galt, withdraw their talents in protest against an overreaching government. *Atlas Shrugged* was both a commercial success and a lightning rod for controversy, attracting both passionate adherents and fierce critics. One can say that this was the great enchriridion - or to go plain, the great bible - of all Objectivist philosophy and the movement that came out of^{5, 1}.

And here, a Question, which brings out to our second discussion: what is Objectivism? Objectivism, as articulated by Rand, is a

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comprehensive philosophical system rooted in the primacy of reason (grounded in the observance of pure reality - the physical world)⁶, individualism (the self as supreme and governed by the force of reason)⁷, and laissez-faire capitalism (the only system, she believed, that allows man to choose freely what is best for the self and to attain the maximum right on the basis of reason alone)⁸. Politically, Objectivism advocates for a system of pure, unregulated capitalism, where the role of the government is limited to protecting individual rights⁹.

Following the success of *Atlas Shrugged*, Rand focused on developing and promoting Objectivism through non-fiction works and public lectures. She founded the Objectivist movement, attracting a dedicated following. Notable figures such as Nathaniel Branden, Leonard Peikoff, and Alan Greenspan were among her early disciples. The Nathaniel Branden Institute, established in 1958, became a primary vehicle for disseminating Rand's ideas,

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offering courses and lectures on Objectivism^{10, 11}.

And now, for the third part: why did it decline; and despite its decline, the Objectivist movement still persists?

The Objectivist movement began to experience significant internal strife in 1968 when Rand and Branden had a highly publicized and acrimonious split^{12, 13}. Despite this setback, Objectivism continued to attract adherents and evolved into a significant intellectual force. Leonard Peikoff, Rand's designated intellectual heir, played a crucial role in preserving and expanding her legacy^{14, 16}. His book, "Objectivism: The Philosophy of Ayn Rand," (which would be used for further discourse in this treatise) published in 1991, is considered the definitive statement of Rand's philosophy^{15, 16}.

The Ayn Rand Institute (ARI), founded by Peikoff in 1985, became the central hub for Objectivist thought and advocacy¹⁷. The ARI promotes Rand's ideas

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through educational programs, publications, and public outreach. It has successfully introduced Objectivist principles to new generations, maintaining a presence in academic and cultural debates.

In recent decades, Objectivism has faced challenges in gaining widespread acceptance within the broader philosophical community, often criticized for its perceived rigidity and ideological fervor. Despite this, it has maintained a loyal following and continues to influence political and economic discourse, particularly within libertarian and conservative circles in the United States^{1, 2, 17}.

Today, the Objectivist movement persists, albeit as a minority within the vast landscape of philosophical thought. Its principles of reason, individualism, and capitalism continue to resonate with those who seek a coherent and uncompromising defense of personal liberty and market freedom. While it may not hold the mainstream prominence it once did, the

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enduring legacy of Ayn Rand and her philosophy is evident in the ongoing activities of the ARI, the publication of new Objectivist literature, and the persistent discussions about her ideas in various intellectual arenas.

Objectivism, though no longer at the forefront of popular philosophy, remains a potent force within the American intellectual tradition. Its ideals, I hereby assert with full observation and analysis, have woven themselves into the fabric of the nation's identity, influencing countless individuals' lives and shaping the discourse around freedom, capitalism, and the role of government. As new generations encounter Rand's works, the principles of Objectivism continue to inspire and provoke, ensuring that the philosophical legacy of Ayn Rand endures.

That is, if there are people who still promote her ideas and be subsumed to this school of thought. But despite its great

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decline and unpopularity, ideas of Objectivism still remain, with a minority of people and thinkers who still believed in her ideas.

But remember: *do not underestimate ideas*; ideas, especially after the death of its founders, become potent and linger on the collective consciousness of mankind as a whole. Ideas are what make Mankind whole in spirit - the spirit of World-Disclosure, the spirit of yearning to interpret and idealize the Totality and its three spheres - on which it has been at the elevation of all our actions in the world. The ideas we make are the ideas that would one day, shape the world and construct the world we want, the society we willed, and the existence we comfort in. Ideas are potent and powerful, mind you, that even when there are no or the few that follow these ideas, remain; ideas don't die, they just sleep, and reawaken again when the time comes, either in newness or completely intact. Such is an Idea - the Thing, the Being

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that makes who we are and is composed of what makes us "us".

And who knows, one day it might resurge itself as the fastest-growing philosophical movement throughout the globe, but alas, it is too early to dream of such things. But again, who knows? Existence and Totality are the greatest teasers; we do not know, nor exactly know, when and how an idea resurges itself and/or rejuvenates into the world once again.

Objectivism, although overshadowed by the supremacy of Liberalism and the Neoliberal strain of thought as the basis for the philosophy of the American civilization, still is an active part of the ideological tapestry that defines contemporary society. Its emphasis on rational self-interest and individualism continues to resonate with those who seek a structured, principle-driven approach to life and ethics. The philosophical foundations laid by Ayn Rand have seeped into the cultural and intellectual underpinnings of

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America, influencing everything from economic policies to personal values. The endurance of Objectivism highlights the power of ideas to persist and evolve, shaping and reshaping the landscape of human thought and civilization. Objectivism cannot be considered obsoleted by the eyes of man: remember Ideas - they don't die, they just sleep - Objectivism's intellectual fabric still weaves through the nation's identity because of its tenets that, although different, echoes with the identity of the American civilization as a whole due to its Hyperindividualism: its tenets of rational self-interest, individualism, and the pursuit of personal happiness resonate deeply with the American spirit, even if its prominence has diminished in contemporary philosophical circles. The endurance of Objectivism lies in its foundational appeal to the American ethos of self-reliance and freedom, principles that continue to shape policies, cultural narratives, and personal aspirations - the

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tenet, "*The Egoistic Self as Morality, Rationality as Force of Action*", echoes to the last appeal.

Therefore, this persistence underscores a vital truth about philosophical ideas: their impact is not solely determined by their current popularity but by the depth of their integration into the collective psyche. Objectivism, with its clear and uncompromising vision, provided a framework that challenged individuals to consider the role of reason and self-determination in their lives. It demanded a rigorous examination of one's values and actions, a call that still echoes in the hearts of those who seek a rational and principled approach to living.

However, the essence of Philosophy extends beyond the borders of Objectivism. It encompasses the vast expanse of human thought, bridging the Material and the Immaterial, the tangible and the abstract. In my book *The Basic*

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Philosophy of Joshua Rovero^A, I emphasize that Philosophy is not confined to resolving practical issues through rational inquiry alone. It is the dynamic synthesis of all spheres of existence—Material, Immaterial, and Hypermateral—guiding our understanding of Totality and Dasein. This holistic perspective enables us to navigate the complexities of existence, providing a comprehensive framework that enriches our moral, ethical, and intellectual pursuits.

Philosophy, in its truest form, is the pursuit of wisdom and understanding. It is the lens through which we view the world, the mirror reflecting our deepest aspirations and fears. It is the force that compels us to question, to seek, and to transcend the limitations of our current knowledge. By embracing the totality of philosophical inquiry, we unlock the potential to not only resolve the dilemmas of our time but also to

^A Can also be referred to in short form, *The Basic Philosophy*.

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elevate the human experience to new heights of enlightenment and fulfillment.

In conclusion, while Objectivism may no longer dominate the philosophical landscape, its principles continue to influence and inspire. Yet, it is within the broader and more inclusive realm of Philosophy that we find the tools to fully understand and engage with the entirety of existence. By integrating the insights of various philosophical traditions, we enrich our understanding of the world and our place within it, fostering a more profound and holistic approach to life. Through this synthesis, we achieve a deeper awareness of Totality, guiding our actions and beliefs toward a more enlightened and harmonious existence. And thus, to finally conclude, the concept of Hyperposteriority as presented in my Basic Philosophy underscores the need for an integrative approach that transcends the material and immaterial, fostering a deeper understanding of Totality

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- thus the objective and theme of this article: a criticism of its definition of Philosophy. While Objectivism grounds itself firmly in the material realm, my philosophy seeks to bridge the gap and criticize its ideas, synthesizing the tangible and intangible to provide a comprehensive framework for interpreting existence. The aim of criticism is not just to criticize, but examine; and examination is the highest will of all in my own philosophical system as one of the modes of experiencing existence - a critical examination under the lens of my own philosophy.

Thus, this dialogue between Objectivism and my own philosophical tenets serves as a testament to the enduring relevance of philosophical inquiry in navigating the aim of inquiry – *the spirit of inquiry of human thought through examination of another philosophy using my own worldviews and thoughts of mine.*

Two

And now, the main discourse itself.

Ayn Rand believed in the principal fact that Philosophy is a mechanism for the world-disclosure of the nature of the "real" by grounding oneself in the realm of the Real: Philosophy, she believed, is a function of man for the resolution of being-in-things across the experiences one has in the world. Philosophy's purpose, therefore, is to focus on resolution - the resolution of our problems as we exist in the world that experience around us; and that is its final and only purpose, with a definite meaning, in her eyes. For resolution, its arm of inquiry is Rationality; if coupled with resolution, becomes a true definition of what Philosophy is in her own view: with

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Rationality as the basis for Philosophizing through Reality-Experience (as a mode for the experientation of Totality), and resolution of things in the world as a purpose and goal, that is what Philosophy is in Objectivism's eyes. This observation leads us to discover that the purpose then of the Human is to (in exact Heidiggerian terminology) do World-Disclosure and from there, learn; utilize, manifest, or manipulate - what you know and observe from the world must be utilized shall be used to interpret the world, and make it an idea that you can use as a framework of belief to resolve issues that plague the nature of man, and its role in the world, in permanence or in temporality.

What is surprising here is that *her beliefs are shockingly in line (or more accurately, echoed with my own assertions) of what Philosophy is truly is*: a mechanism for observance and interpretation of the unknown - with the difference being that Philosophy is Hypermateriastic and so became the king

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of all interpretations of Totality and Existence [Dasein], thus it can simultaneously take form of the Immaterial and Material Worlds to answer the questions (or disclose and discover - the golden purpose of humans per experience in existence) regarding the unanswerable questions owing to the limitations of the Immaterial and the Material, thus it is the embodiment of all Abstract and Physical forces unbound to both^B, while Objectivism believes that Philosophy, because it is grounded in the rational thought of man and, with rationality comes the focus only within the Material, is grounded in the Physical: in short, it cannot (and has no ability to) take form of the Abstract and is purely Physical - which I disagree strongly with.

Before we proceed, two things. First are the notions for its belief in the

^B *The Basic Philosophy of Joshua Rovero, Chapter 5 (Hyperposteriority).*

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nature of Objectivist morality. Leonard Peikoff writes in the book, *Objectivism: the Philosophy of Ayn Rand*, he stated forward that:

*"Your only choice, she continues, is whether your principles are true or false, rational or irrational, consistent or contradictory. The only way to know which they are is to integrate your principles."*¹⁵

The problem with this notion is that actually, nothing can be known - the moral value is subjected within the confines of the experience, and so there we truly know what principles lie behind a person, for a person's principles are in the confines of experience themselves. There was no choice, for it is inherent in the nature of belief; beliefs are not principles, they are merely frameworks of experiencing the world, and they are never static nor ever-changing; beliefs are natures in themselves - the beliefs are believing; the value of the beliefs lies to

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themselves, for the governing will of a belief lies in the Cause-Value Effect (or the Ethical Maximization principle). Therefore, true understanding and ethical behavior stem not from a rigid adherence to principles but from the dynamic interaction between Cause and Value, where this principle - the Ethical Maximization Principle - guides us toward actions that optimize positive outcomes within our experiential reality. In this view, beliefs are evaluated based on their practical effects and their capacity to enhance the overall moral imperative and moral will of individuals and society^C. Thus, our ethical framework becomes an evolving process of continuous integration and reassessment, driven by the tangible impact of our actions and the values they manifest. Thus beliefs are causes: the Cause is measured by the force of belief one has, and the value to be measured in the necessity of

^C *The Basic Philosophy of Joshua Rovero, Chapter 1 (Cause-Value Effect).*

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the self to continue experiencing existence by his/her own frameworks to be - and with - them. Thus (if only she was alive) an imperative on interpretation: nothing can be known (for what they are), it is how you (truly) view the world and its nature of existence itself. This imperative thus raises a question: per notion of Objectivist morality, is Morality truly Objective, Subjective, or something else? *What is its views on ideation, exactly? What is the nature of morality? And by the notion of the "known", what is its view on ethics and its nature, exactly?*

The second thing: a surprising statement in the analysis of the Objectivist philosophy, despite its pro-materialistic worldview of philosophy and treating Reason as the golden absolute, it believed that all humans needed - and will have - philosophy and its ideations for the experience of reality. Ayn Rand stated in his work, *The Romantic Manifesto*, states:

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*"In order to live, man must act; in order to act, he must make choices; in order to make choices, he must define a code of values; in order to define a code of values, he must know what he is and where he is—i.e., he must know his own nature (including his means of knowledge) and the nature of the universe in which he acts—i.e., he needs metaphysics, epistemology, ethics, which means: philosophy. He cannot escape from this need; his only alternative is whether the philosophy guiding him is to be chosen by his mind or by chance."*¹⁸

Mankind needed philosophy as a way to understand the world around him, and that makes him whole, along with the Immaterial (whose embodiment is Religion) and of the Material (whose embodiment is Science). Philosophy, as in regard to my own works and to my own thought, embodies the Hypermateral: this characteristic is what gives its supremacy to both spheres, but equal in harmony for the understanding of the world with Man's thoughts. A person or civilization without Philosophy has no shell

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of itself; it cannot understand everything, including nothing. There can be no life in the world without it - the life of true intellectual discovery, the life of discovering the unanswered parts of the whole, which gives its Hyperposteriority (a concept of mine: embodies the enlightenment of mankind, allowing for the manipulation and comprehension of the world in a way that reflects a deeper, more perfected awareness) in Man as a being-in-the-world, with the power of World-Disclosure across Dasein and Totality itself.

He or she who has no Philosophy will be left into the dust, the dust that blinds Man to see the wonders of who we are and what makes us "us" by the very nature of our existence and our experience. He or she who has no Philosophy will never know the freedom it will experience, a freedom to the sun. He or she who has no Philosophy, will be blinded to the delusion that there is no such thing as existence, no such thing as existing - no such thing as meaning. What

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exists, exists; nothing can be destroyed, for it exists - and that is a fact already - and eternally known by Philosophy itself. All Being-Objects are manifestations (of existence), whether you like it or not.

And now, with two things dealt with, let us proceed.

All societies in the world, has, and always will be, based on Philosophy; a wild take, but possible nonetheless. But the fact that Philosophy is a part of our existential faculty for the experience of existence (in short, Philosophy is a part of our existential reality) is a recognized tenet of mine that is also recognized by Ayn Rand herself. Notice: without Philosophy and the Hypermateral, there will be no full understanding of Dasein and Totality, and there will be no enhancement and disclosure of Totality itself, including the Material and the Material. And again, I might be at odds with her because of my belief that Philosophy has both the essence of the

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Immaterial and the Material, while Rand herself clearly states that Philosophy is a force of thoughts regarded to only - and only - the Material, which is a false belief. To have both, Philosophy completes the disclosure of Man in regards to interpretation when answers from the Material and the Immaterial are not enough, sufficient, or otherwise bizarre.

This leads us to something an insight regarding her view on Philosophy: she believed that it is a "science" - a Science! - that guides human action regarding its experience in existence. In full context, once again, from Leonard Peikoff's *Objectivism: the Philosophy of Ayn Rand* again, this is the full context of his regards to this issue: he stated that,

*"It is the science that guides men's conceptual faculty, and thus every field of endeavor that counts on this faculty."*¹⁵

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This is a travesty that is against the odds of my own philosophical thought in its wholeness.

Philosophy cannot be a Science, for Philosophy and Science are separate Nature-Existences because they belong to different spheres - parts - of existence, each a different purpose and interpretation; they never will be the same.

To recall forward, in my monumental book, *The Basic Philosophy of Joshua Rovero*, in which there also originated my idea of Hyperposterority and the Cause-Value Effect, there is Totality: we define Totality as the idea that all of reality constitutes the whole of experience, encompassing everything both seen and unseen, tangible and intangible. Totality includes the Three Spheres of Existence: the Immaterial (spiritual and unseen), the Material (physical and tangible), and the Hypermateral (a combination of both). This concept posits that Totality is infinite and cannot be quantified, embodying the

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entirety of existence as a "reality of realities". Now, with this definition, the three are the Reality-Embodiments of all existence, including Society and Civilization. Philosophy, by its nature (and already stated before herein), is the embodiment of the Hypermateral; it is, for simplicity's sake, the Reality-Synthesis of both the Material and the Immaterial: thus, Philosophy is a Society's (or a Civilization's) world-experientation between two worlds (or something that cannot be explained with the two); thus all humans, whether they like it or not, need Philosophy to understand Totality and to commit World-Disclosure to know the whole of Totality and Dasein. It can also be interrelated because it is too, a world-manifestation, the interpreter of all Totality, something too that Martin Heidegger recognized in his *Being and Time*, but otherwise limited in scope than mine. Thus, it only it is a human part of existence (and what Ayn Rand stated - a need), it is literally a part of our existence (owing to the

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property of being a world-manifestation), along with the Immaterial (Religion) and the Material (Science).

So what does it leave us then? It cannot be an interrelated science! Why? Because as far as this discussion goes, Philosophy transcends mere science; it is the fundamental framework that synthesizes the Material and the Immaterial, guiding our understanding of Totality and Dasein. To confine Philosophy to the realm of science, as Rand suggests, is to overlook its profound role as the bridge between different spheres of existence, encompassing the tangible and the spiritual. In my Basic Philosophy, I argue that Philosophy is the embodiment of the Hypermateral, a reality-synthesis that completes our interpretation of existence when science and religion fall short. Therefore, it is integral to human experience, shaping societies and civilizations by providing a comprehensive understanding that neither science nor

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religion alone can achieve. This inherent nature of Philosophy as a world-manifestation is essential for the disclosure of Totality, enabling humans to grasp the infinite reality of our existence.

And now, a summary of this entire discussion, in which this will suffice per the scope of this criticism - that being the definition and nature of Philosophy.

Here we find ourselves at the crossroads of understanding the true essence of Philosophy and its indispensable role in human existence. Ayn Rand posits that Philosophy is a mechanism for resolving the challenges of existence through Rationality, grounding itself in the material world to offer definitive solutions. This perspective, while valuable, limits Philosophy to the realm of the tangible, ignoring its broader capacity to integrate the Immaterial and the Hypermateral. In contrast, my *Basic Philosophy* asserts that Philosophy is the synthesis of all spheres of

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existence—Material, Immaterial, and Hypermateral—allowing for a holistic understanding of Totality and Dasein. This comprehensive approach not only aids in resolving practical problems but also enriches our interpretation and experience of the infinite realities that constitute our existence.

By recognizing Philosophy as a world-manifestation, we embrace its power to guide human thought, enhance our moral and ethical frameworks, and ultimately, elevate the human condition through continuous world-disclosure and the pursuit of Hyperposteriority.

Three

And now, a summary of things, if you will.

In the first part, I argue that Objectivism, once a prominent philosophy, has waned in popularity but remains influential in American thought and identity. Ayn Rand, the founder, developed this philosophy from her experiences during the Russian Revolution and her subsequent admiration for American individualism and freedom. Her novels "The Fountainhead" and "Atlas Shrugged" articulated her philosophy, emphasizing the importance of reason, individual rights, and laissez-faire capitalism. And here I state that although despite internal strife and declining mainstream acceptance - the main factors that lead to the decline of the Objectivist

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movement, the Objectivist movement, led by figures like Leonard Peikoff, continues to promote Rand's ideas through institutions like the Ayn Rand Institute.

And in the second part, I stated that Philosophy, according to Rand, is essential for understanding reality and guiding human action through rational inquiry. While Objectivism focuses on the material realm and rational self-interest, my Basic Philosophy posits that philosophy encompasses the material, immaterial, and Hypermateral, providing a holistic framework for interpreting existence. This broader view suggests that philosophy transcends mere science or rationality, integrating diverse aspects of human experience to navigate the complexities of existence. Despite differing perspectives, the enduring relevance of philosophical inquiry lies in its capacity to shape and elevate human thought and civilization.

So what do we make of this? Its idea of Philosophy is one of many major few

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thinkers other than Karl Marx to emphasize the material essence of Philosophy at the opposite sides of intellectual spectrums of interpretation. They both believed that Philosophy is not Immaterialistic nor Hypermateriastic in nature - it does not deal with the essences of the abstract, but it does deal with physical reality itself. All our experiences are grounded in reality and does not involve the abstract concepts that we can associate with phenomenon in the material. These beliefs are a staple, although has roots in the Enlightenment period, key of the post-Enlightenment philosophies, although Enlightenment philosophers believe that physical reality had to do with philosophy, they do not deny the presence of the abstract, since one cannot form thoughts on an idea without it: an example, let us put it ourselves, a random bottle. Enlightenment philosophies view a bottle not merely as a physical object but as an entity whose essence and purpose can be understood through reason and abstraction,

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while post-Enlightenment philosophies believed that a bottle is only reasonably just as real as it is; nothing abstract because its purpose is already the "abstract". Objectivism, in short, focuses on the Material, and so its philosophy is in fact, Materialistic - which is not enough to define and know the world by its nature.

The inquiry of existence revolves about questioning "all the things, in things", not just "everything" as it is.

This, and all the other minor and major points I made previously in this critique, was the epitome of my critique of its definition of philosophy: for Philosophy is the mother of all discoveries, the discovery of things and its *aletheia* (disclosure) in the world, a supreme key of Philosophy as a discipline, and the arm of humanity to interpret the world far beyond the capabilities of the Immaterial, the Abstract-Unseen and of Religion; and the capabilities of the Material, the Physical-Seen and of Science.

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My own critique of Objectivist definition of Philosophy not only serves to have a dialogue with another philosophy by way of examination of its ideas, and its basic definitions, but also to clarify my own stances on defining the word itself, which would clarify my own basic meaning and concept for "philosophy" itself (which has already been tackled as a theme in my first book, *The Basic Philosophy of Joshua Rovero*) as I have conceived and conceptualized it. But even this does not suffice on how I define it in its fullest sense because this was a general overview - but alas, this will suffice for the criticism of the ideals of Objectivism, and to basically define the properties and the definition of philosophy in my own viewpoint.

And so ends here the treatise of a critique to Objectivism's definition of philosophy.

Treatise Two
On Pancasila

*"Only a nation that dares to take fate into
its own hands, will be able to stand
strong."*

— Sukarno

One

Humans are naturally an idealistic species. This is what separates us from all life, one in which we have the consciousness of idealizing what our society and civilization will be, outlining its construction in our consciousness and then making it a reality – this is what made us truly sapient. The charter of life and the experience of man centers around the capability to generate ideas that benefit society and its people to make life good and to better understand our conditions of existence in order live a life of peace and the attainment of achieving one of the greatest goals of humankind: that being the construction of a worldwide and perfect society.

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This mentality is how we arrived at the current condition of human societal existence today - a world under the experimental ideology of worldwide Neoliberalism, one that triggered a new age of Man known as the Pax Americana. But this experiment is ending, as it proved itself to be incapable of adaptation to the new conditions of the world - such the COVID-19 pandemic, the return of the multipolar world, the rise of the Void of Existential Fulfillment in which everything reaches stagnancy of thought^D, and all other myriads of things that a political scientist can see, whither be negative or positive - but mostly negative, and still.

The Western world order (Huntingtonian) or the American-led world order (Roverite) had at least as far as I am concerned, failed to support the fragile legs of a planned liberal world and its ideals. Why? Because for the matter of our present

^D *Essays on Civilization, 'Sunrise against Sunset'*

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condition, it has succumbed to the flaws inherent in its structure: the pursuit of profit over the common good, the neglect of social equity, and the inability to foster genuine community and individual fulfillment, leading to widespread disillusionment and a profound existential crisis among its citizens... and mankind, as a whole.

But no matter.

What is clear for us is the return to the multipolar world and the rise of the new Age of Civilizations (Huntingtonian and Roverite, but for the sake of this treatise, we use my own - the Roverite theory of civilizations) had become a new ground for experimentation of new ideologies that would become perfect for humankind to be truly united as a whole, or have an ideology that goes forward to the ultimate collective-individualist stance of "no man is an island" as the epitome of Human sapience.

And thus, the idealism of mankind is never really truly gone - it is still there in

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us, for that makes us whole and live life to the fullest. Idealism indeed, makes us exist.

For thousands of years in regards to humankind having experienced existence in the world, this is what we gleam. Countless Civilizations and their ideas had impacted our view of reality in the world, bounded by one collectivity: that is, the binding of Humankind in its 'Totality' through its Collective Unconscious. By simply existing, we know our world and what to do with it. That is a simple fact recognized by many Humans across the globe.

Such is the fact that made the creation of Pancasila possible. Pancasila is no longer an ideology, a philosophy, or a collective identity-idealism willed by the people of Indonesia and its founding fathers and mothers who are destined to make Indonesia a true reality. Pancasila is, in fact, the last and final expression of Humanity in its own being, and is for me the perfect final ideology to actually bring the want of Francis Fukuyama: the true End of History.

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It has stood the tide of history, and its foundation remains strong as a model to create the '*Good Society*': a perfect society, all and above, what transpires all the politics and ideologies of all Humankind that has ever formed since the Dawn of Man. Pancasila is Dasein manifest, the perfect ideation and worldview to unify the true Beingness of Man to all existence in experience.

Pancasila today is a revolutionary worldwide theory, not of the state or nation – but of Civilization, the Greater Indonesian Civilization; and of the future Greater Humanity itself all and beyond.

Pancasila is a force of the world to be reckoned with; for Pancasila is the ultimate expression of Humanity as an organic whole, existential and undivided. Its ideals are a result of its 10,000 year existence coalesced by Humankind and its civilizations into one single idea – that being Pancasila.

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Pancasila is an internal force of mankind destined for the world and shining its greatness to and above all others.

Two

When Pancasila was first created, the founding fathers of Indonesia did not think properly in that it will become a worldwide movement more powerful and potent than it ever became. Suharto and Sukarno, although recognizing the potential of Pancasila, they did not truly – in its nature – developed into a full-scale theoretical ideology, did not go global, and did not unleash its true potential and did not truly unlocked and break all its restraints on its development as the next ideology to end all ideologies, something in that it resulted in the underestimation of its powerful and potential global impact and influence, which surpassed their initial expectations.

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Now I wish to continue in their footsteps of developing and advancing the ideology of Pancasila in its greater and most potent form as much as possible, to turn Pancasila into not just a mere cultural identity-ideology, but to turn it into a full-scale political theory and philosophy, worldwide and universal in scope!

How great Pancasila can will be... if only it was even further assessed and developed! This will be a huge step in the Science of Politics and the Philosophy of Politics, one that will not just benefit the Indonesian Civilization and its identity, but also for Humanity at large, ushering in a new era of existential progress rooted in the principles of Pancasila, especially in its new form as outlined in the principles of this treatise.

And I am destined to aim for that and to create that: that is the goal and theme of this treatise, but only in a simple one that can be a framework for further assessment and improvement in the future, not just for me, but for others who wish to look into this

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treatise, including the Indonesian people - who, without them, this cannot be possible.

To evolve Pancasila into its new form, a second evolution, one that will take Indonesia and the World further to new heights and new ideas, new lives and new worldviews – towards a New Pancasila, under a New Civilization, and towards a the great and final idea of Mankind as a whole: the creation of a New Mankind.

We have only just begun with our work.

Now first things first: *why do I believe that Pancasila is an Eternal Ideology?*

For thousands of years, the basic wants of Man wanted for their society to meet the essence of its basic needs for their existential and physical survival. All humans, regardless of identity, society and civilization, are recognized by the Dawn of Man, the need to achieve, complete and fulfill the Basic Needs of Man. These Basic Needs are the foundation of all human material existence in the world, in which

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they are the prerequisites for the development and the existence of all humans in the world.

Now, what are the Basic Needs of Man? These Basic Needs are so-called 'Basic Needs', for these are the fundamental requirements for human survival and well-being; without these basic needs, there will be no society; without these basic needs, there will be no humanity; and without these basic needs, there will be no experience in existence, no World-Disclosure, nothing.

There will literally be nothing without these basic needs.

Now, what are these basic needs?

First, we shall define the meaning of the word 'Need (or Needs)' in the context of Pancasila. A Need is an active, moral disposition to fulfill a necessary requirement for human flourishing and well-being; it is an existential mechanism of Humankind to establish its common wants for its own existence. Needs are not debatable and are not, by their nature, arbitrary; a Need is an

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essential and inalienable requirement for the sustenance and thriving of the human condition.

To define further, a Need, in the essence of Heidegger, is this: *"Heidegger's notion of 'need' (Bedürfnis) is rooted in his existential analysis of human being as 'Dasein' - the entity for whom its own being is an issue. For Heidegger, needs are not simply biological drives or deficiencies to be satisfied, but essential aspects of Dasein's mode of being-in-the-world. Needs express Dasein's fundamental orientation towards possibilities for self-realization and meaning-making."*¹

Need, therefore, is not just a simple actuation of an existential want; need is an existential want for the fulfillment of all human action and the complete, further enhancement of the experience in existence. To need something is to fulfill something, the fulfillment to create and make a thing to satisfy that need.

All civilizations, therefore, are made of the "need"; the concept of Need is

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unified and absorbed into the very fabric of societal structure and development. Without addressing these fundamental needs, no civilization can sustain itself or advance forward into existence, for these needs are the cornerstone of all human stability. The essence of a thriving society lies in its ability to recognize, prioritize, and fulfill the needs of its own people, society and civilization - and thus why we need ideas to fulfill the needs of humanity in itself.

The need for a "need" is the reason why Pancasila was created: the need for a unifying ideology that can address and harmonize the conscious aspirations and necessities of the unified collectivity of the Indonesian people - an ideology that can make them whole and complete, a true unification of peoples bound into one single union: the union of the whole, the union of the soul. Thus, Pancasila emerged as a response to the inherent need for an ideological framework that encapsulates the

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essence of the ethical-moral good of not just the Indonesian Civilization and its Society, but for the good of society and humankind itself - especially its concept of universal virtues common across humankind: dignity, justice, and cooperation. Therefore, by embracing the principles of Pancasila, societies can transcend their particularistic confines and move towards a universal ethos that prioritizes the well-being and flourishing of all humanity.

Now moving on, with the definition previously mentioned, Basic Needs are defined as the essential requirements for human survival and well-being. Needs of these nature are important and cannot be removed from human existence, thus they remain at the center of all human existence. To state: *"Basic needs are universal across all human civilizations and societies, forming the foundation for individual and collective well-being. Addressing these core needs is essential for the flourishing of humanity."*²

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Per the Maslowian Hierarchy of Needs, these needs are⁵:

- *Physiological Needs*: Access to food, water, shelter, and clothing necessary for physical survival.
- *Safety and Security Needs*: The need for personal safety, protection from harm, and stability in one's living and social environment.
- *Social Needs*: The need for belonging, love, and connection with others through family, community, and social relationships.
- *Esteem Needs*: The need for self-respect, recognition, and appreciation from others.
- *Self-Actualization Needs*: The need to fulfill one's full potential and find meaning and purpose in life.

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Pancasila and its original Five Tenets have fulfilled and are suited to the Hierarchy of Basic Needs as outlined by Maslow himself^E. Its tenets are, accurately speaking, suitable and in advance, are in fact - universal. These basic needs are universal across all human civilizations and societies, forming the foundation for individual and collective well-being. Addressing these core needs is essential for the flourishing of humanity.

But why? The justification for this assessment lies in its own concept of universal human virtues itself - dignity, justice and cooperation - that is inherent in the essence of Pancasila's principles and its core philosophy, a new and unique ideation that I figured out when it comes to the

^E **MASLOW'S HIERARCHY OF NEEDS:** *a psychological theory that arranges human needs in a pyramid, with basic physiological needs at the bottom and self-actualization at the top, suggesting that higher-level needs become relevant only after lower-level needs are met.*⁶

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justification of its existence. These theoretical universal virtues serve as the bedrock for a society that not only meets the basic needs of its people but also elevates them towards higher aspirations of collective and individual fulfillment - the fulfillment of becoming into being (Dasein)!

Dignity ensures that every individual is respected and valued, creating a sense of self-worth and belonging that is crucial for psychological well-being. Justice provides a framework for equitable treatment and the protection of rights (the concept of rights in the Indonesian civilization and in the American civilization are way too different - the former is rights based on the pure collective; the latter, rights based on the pure individual), fostering a secure and stable environment where individuals can thrive without fear of oppression or discrimination. Cooperation promotes a sense of community and mutual support, enabling the collective effort

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required to address common challenges and achieve shared goals.

In this way, Pancasila transcends its origins as a national ideology and offers a universal blueprint for human flourishing, integrating fundamental human needs with the higher ideals of dignity, justice, and cooperation. By embracing and further developing Pancasila, we can forge a path towards a more harmonious and prosperous global society, where the well-being of all individuals is prioritized and the potential of humanity is fully realized.

And now, let us assess them more clearly, using each of the Five Tenets as it was originally formulated upon⁴:

- *Ketuhanan yang Maha Esa - Belief in the one and only God* (Fulfills Self-Actualization Needs; the purpose of meaning is supported by Religion itself - the recognition of the Immaterial [the Abstract-Unseen] is

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the precedent for all societal and civilizational development)

- *Kemanusiaan yang adil dan beradab - Just and civilized humanity* (Fulfills Esteem Needs; the need to recognize the humanity between humans amongst men)
- *Persatuan Indonesia - The Unity of Indonesia* (Fulfills Safety and Security Needs; the need to belong in a community that protects its own existence is an eternal and necessary need amongst all societies and civilizations that exist on earth)
- *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan - Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives* (Fulfills Social Needs: the need for society to have a common ground and a common dialectical consensus of collective

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and conscious rationality is a key to social development)

- *Keadilan sosial bagi seluruh rakyat Indonesia - Social justice for all the people of Indonesia* (Fulfills Physiological Needs for in order to attain development and equity in society, one must provide the Material necessities for the people to develop amongst themselves)

Thus, only Pancasila truly by its own existential nature, accommodates the Basic Needs at the supreme center of its ideology, and not just ideology itself: when it becomes a Political Philosophy and Theory in its full, eternal splendor (thus the purpose of this treatise in the first place) - this can take it as a central thesis for its existence and its application - thus, a complete theory and philosophy defined in the Pancasila viewpoint is complete.

Throughout history, civilizations have continually sought to fulfill these needs,

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often through various ideologies and systems of governance. However, they lack to unite with these basic needs or even assess and theorize these needs – thus the system of formulation is lacking and few. All societies and civilizations fall, not just because circumstances lead to their fall; societies and civilizations fall because the politics assigned in their place failed to provide their needs to the truest and to the fullest! They failed to recognize that all societies need the Need itself; the need is needing, so why not meet their needs?

Pancasila addresses these fundamental human needs at their core: it is indeed humanistic in nature, for it puts the needs of the human in existence at the center of its ideas - it assumes and states that "our needs are human, and we should build a society around (and/or focused on the system of needs)". Its ability to adapt and evolve to meet the changing demands of society while remaining rooted in universal human values – that of the Basic Needs. By recognizing

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and addressing these eternal needs, Pancasila holds the potential to resonate and ascend the people from all walks of life, making it an enduring ideology with the power to shape the future of humanity.

Needs are not just enough; with a need, comes the formation of something out of its essence: that being Ideal.

What is a Human without an ideal?

The answer: it is a Human with a shell made of soulless fabrications, an aimless being thinking through the void of existence, devoid of purpose or meaning.

Any human without an ideal knows the danger of not having an ideal: he or she cannot project the greatest will of what he or she wants in a society. Without an ideal, there will be no society; for ideals are the building blocks upon which civilizations are erected, guiding individuals towards common goals and collective progress, weaving the intricate tapestry of societal cohesion and purpose.

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All human existence is based on an ideal, one that constituted beliefs on what a perfect society should be. An ideal isn't just a mere set of what you believe; it is also a worldview that you have upon.

All societies have ideals, ideas that every person wants to implement and follow. They will defend that idea to death; such is the nature of an ideal.

Therefore, we should defend our ideals within our civilizations and societies, for ideals make a society cohesive and eternal – a society that does not function on an ideal will always collapse in on itself.

This is the lesson we should take note amongst ourselves and to others.

What then, is the nature of the Ideal? An Ideal is a manifestation of thought imposed upon the world as a worldview; hence the previous statement that 'All human existence is based on an ideal, one that constituted beliefs on what a perfect society should be. An ideal isn't just a mere set of

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what you believe; it is also a worldview that you have upon'. An Ideal is spontaneous and organic operating under the principle of experience in existence; it is what we call 'existential idealism': that is, the nature of an idea exists to exist, with a purpose that merits its own meaning for the benefit of all in everything. This principle is used by Pancasila to denote the nature of Idea as a formulation of its own ideology, and this serves as the basis for its position of its own political theory and ideology of Pancasila.

An idea is not just a mere thought, but a living, breathing entity that shapes the very fabric of our existence. It is the driving force behind the progress and evolution of civilizations, guiding us towards a better future.

Pancasila is the fulfillment of an idea, complete and whole, all under the system of existential idealism: an idealistic force bounded to the nature of the world and its interpretative will of what we should do

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with it. And that too, is what makes it eternal by its own nature.

Thus, Pancasila is not just humanistic, but also existential; an ideology that is based on existentialism is, all the more, recognizing the inherent worth of meaning in the world, and one based on idealism, (thus also idealistic) in which we believe that *“life should be organized in accordance with an ideal conception of justice, freedom, equality, or the common good”*³; combining both represents the true manifestation of existential idealism as previously defined.

Pancasila then, stands as not just an ideology, but as a testament to the eternal quest for human fulfillment and progress. It encapsulates the essence of existential idealism, recognizing the inherent worth and meaning in the world, while striving towards the ideal conception of justice, equality, and the common good. The great idealism of many civilizations bounded and wrapped from the collective want of the

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unconsciousness of humankind has all the way coalesced to the last ideological philosophy that will shape the world.

Thus, this is the reason why I regard Pancasila as the Eternal Ideology; by adopting and recognizing the Basic Needs of Man as well as adopting Existential Idealism, these two ideas became an eternal part of Pancasila's political theory and political ideology.

Because of this, with the Basic Needs recognized and the Existential Idealist position adopted, and therefore, a part of a Civilization's experience, there can be no higher ideal than the Civilization itself.

Pancasila, with this fact, is, in fact, civilization itself; it is the highest expression of human civilization and of humanity as a whole. To deny Pancasila is to deny Humanity; it is revolution at its fullest, the last eternal revolution in our time of Mankind.

Pancasila is indeed, eternal.

Three

So, before we proceed, here I will provide a basic summary of the discussion:

I stated first that the founders of Indonesia did not fully anticipate its potential to evolve into a global movement or develop into a comprehensive ideological framework. Despite recognizing its foundational significance, both Suharto and Sukarno failed to advance Pancasila into a robust theoretical ideology capable of addressing global challenges. Consequently, its potential impact was underestimated, and it did not achieve the global influence that might have been envisioned. Now, the goal for this treatise is to further develop Pancasila into a universal political theory that not only represents Indonesian cultural

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identity but also serves as a comprehensive framework for human progress on a global scale.

Here thus I argue that the foundational and theoretical essence of Pancasila lies in its ability to address fundamental human needs as outlined by Maslow's hierarchy, which include physiological needs, safety, social belonging, esteem, and self-actualization. Pancasila's principles—such as belief in one God, just and civilized humanity, national unity, democratic wisdom, and social justice—align with these basic needs, providing a universal blueprint for human flourishing. These things produced a new idea - the idea of three universal human values: dignity, justice, and cooperation as a foundation for all human existence according to Pancasila. This framework is grounded in too in a new idea called existential idealism, which emphasizes the fulfillment of human potential and the creation of an ideal society. By recognizing and integrating this ideas and

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addressing these needs, Pancasila is positioned as an enduring ideology that can guide the development of civilizations and contribute to a harmonious global society.

Now, what should we get from this?

These foundations of ideation that made Pancasila possible - existential idealism and the three universal human values (dignity, justice, cooperation) - shall be integrated into the essence of Pancasila itself, for these are its theoretical justifications for its idea, ideal, and ideology that became the eternally everlasting foundation of the Indonesian Civilization.

These, I argue, will shape Indonesia's political philosophy as an alternative against all ideologies and political theories from the West (Huntingtonian) and/or its American (Roverite) lackeys, superior in every way and capable of fostering a unique and innovative approach to global governance that transcends their theoretical frameworks into a vision far

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beyond its goals. Thus, the integration of these principles into Pancasila will not only reaffirm its relevance as a cornerstone of Indonesian political philosophy but also position it as a viable and transformative force for addressing contemporary global challenges, offering a compelling alternative to prevailing geopolitical paradigms and contributing to a more equitable and harmonious world order.

In fact, because of this essence, this makes Pancasila the only ideology that transforms a nation into a civilization, and thus when applied to another country, it won't be an ideological regime - it will be a societal regime: Indonesia is a societal regime, and it is still today. It is the only societal regime to have an ideology separate from all western-based ideologies, one with an ideation that comes with its pure originality unseen in other political aspiration of ideas. No wonder the many accusers lambasted Pancasila with many names: socialist, communist, liberal,

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conservative, fascist, and even Islamist and Racialist!

But wait. *What is the concept of the Societal Regime and how is Pancasila exactly one?*

A Societal Regime refers to a political entity-structure that is centered on the collective will and aspirations derived from the intrinsic political-ideative nature of a society, including its people, who are the greatest political actors in the society's experience of existence. Unlike an Ideological Regime, which bases its foundation on specific ideological tenets and thus limited to one aspect only, a societal regime emerges from the fundamental characteristics and cultural essence of a society, turning these elements into an ideology in themselves. Societal regimes are best characterized in the politics of civilizations, who used their entire societal identity as the basis for political idealism, while Ideological Regimes are best characterized in the politics of nations, who

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used their own theories of politics as basis for the political structure itself. Ideological Regimes are based around the identity of their ideology, while Societal Regimes are based around the idealism of their society and civilization.

For instance, an Ideological Regime is founded on strict adherence to ideological doctrines, which is its main characteristic. Examples include Marxist Communism, where the ideology of Marxism forms the basis for governance and is only the basis of their identity - which is limited because they only focus on ideology; ideology itself is the soul of their nation. Conversely, a Societal Regime like Russian or Soviet Communism is grounded in the broader socio-cultural characteristics and historical experiences of the Russian civilization, evolving into a unique form of governance reflective of their collective ideal will to aim for the construction of an ideal political worldview for the greater society and of the experience of existence in a civilization.

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Thus, when considering the distinction between a Nation and a Civilization, the societal regime draws upon the essence of civilization and society as its identity source. Instead of focusing on a single aspect or definitive element, civilizations represent a holistic amalgamation of identities and experiences because it alone has the essences that make a civilization, a "civilization": the Six Pillars of Civilization (Religion, Politics and Economics, History, Language and Writing System, Philosophy, and Culture) and the Three Spheres of Existence (Immaterial World: the Abstract-Unseen, embodiment Religion; Material World: the Physical-Seen, embodiment Science; and the Hypermaterial World: the Synthesis-Unknown, embodiment Philosophy)^F. My approach here highlights the totality of civilization, encompassing its entire

^F *Essays on Civilization, 'An Assertion of and to the New Egypt'*

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historical and cultural legacy in its existence and disclosure of the world.

An illustrative example of this concept is Mobutism in Zaire, where a unique form of Zairean fascism was applied to create a new civilization identity. This form of governance, based on the Zairean experience and collective identity, represents a societal regime, as it integrates the socio-cultural essence into its political framework.

Thus, a societal regime is a system where society inherently merges with politics. The prevailing norms, rules, and power structures govern social institutions and interactions within a given society and civilization. The manifestation of the societal will in politics is facilitated through the established social institutions and interactions, forming the basis for power and political dynamics. This integration underscores the intrinsic link between societal characteristics and political governance, defining a societal regime as a

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reflection of the civilization's identity and the essence of its people.

And now, why is, again, Pancasila is by essence, a Societal Regime?

Pancasila is essentially a Societal Regime because it embodies the intrinsic values, cultural essence, and collective aspirations of Indonesian Civilization rather than adhering strictly to a singular ideological doctrine. Unlike Ideological Regimes, which are defined by specific ideological tenets, Pancasila is a synthesis of Indonesia's socio-cultural heritage, encompassing its religious beliefs, historical experiences, and philosophical outlook, and with the Six Pillars of Civilization and the Three Spheres of Existence considered in its framework. As much I would love the current ideation of Pancasila, I propose another ideation-alternative for Pancasila in this sense. For me, the proposed "new five tenets" based on the aforementioned two ideally are:

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1. *The Adherence to the Plurality of Beliefs about the Immaterial*
2. *The Pursuance and Defence of a Humane and Just Society under Universal Love*
3. *The Belief in the Great Unity of the Commonwealth of all Indonesian People in Society*
4. *The Construction of a Fair and Impartial Democratic Society under principles of Mutual Equity; and*
5. *The Pursuit of Knowledge and Exploration of the Material.*

However still, this makes it a framework that mirrors the broader identity of the society it represents, integrating multiple facets of Indonesian life into a cohesive political philosophy. By addressing fundamental human needs through its principles of belief in one God, just and civilized humanity, national unity, democratic wisdom, and social justice, Pancasila thus, in all its essence and

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splendor, reflects the holistic nature of Indonesian civilization and serves as a universal model for global governance.

Furthermore, Pancasila's essence as a Societal Regime is demonstrated by its adaptability and resonance with the collective will of the Indonesian people. Its principles are not confined to any single ideological perspective but rather its ideation draws from the entirety of Indonesia's cultural, historical, and philosophical experience. This unique approach allows Pancasila to act as a societal and existential glue that binds the diverse elements of Indonesian society while offering a transformative vision for governance of the Indonesian civilization and of Humanity as a whole. Its capacity to integrate the Six Pillars of Civilization and the Three Spheres of Existence into its framework underscores its role as a reflection of Indonesia's holistic identity, distinguishing it from purely ideological

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regimes and reinforcing its position as a dynamic and enduring political philosophy.

Therefore, Pancasila is the culmination of all human civilizations that exist in the world, both past and present, whom the drive in the quest to find the perfect ideal, the perfect society, and the perfect civilization is reflected in its principles and structure, merging all the aims and wills of Mankind with contemporary needs to create a living, evolving ideology that not only embraces the diverse cultural and historical essence of Indonesia but also offers a new transformative blueprint for global governance, ensuring its relevance and adaptability in addressing the challenges and aspirations in the new postmodern world we live in.

And so ends here the treatise about Pancasila and my assessment of it.

Treatise Three
On Zunism

*"God will use whatever he wants to
display his glory. Heavens and stars.
History and nations. People and
problems."*

— Max Lucado

One

There is no such thing as an oddity; there is only such thing as uniqueness.

Such was the thoughts and ideas of man, in which some survived long enough to spread its ideas to everyone (and be adopted by everyone), but some fade immediately under the circumstances of its existence. Alas, such is the nature of ideas, which may or may not affect everyone and become a part of its identity; if an idea managed to get on to a group of people, or be integrated into a civilization or society for that idea, based on its circumstances, may survive or fade. It all comes down to one thing: the people who spread, study and keep the idea: that, is a factor to consider with. People are unstable and volatile; if an

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idea is put into their hands, it becomes a Schrodinger's Cat of many possibilities - either the idea lives or dies immediately the moment an idea is born in the world.

This does not just applies to ideas: this too, applies to all Six Pillars of Civilization regardless of its essence and nature. Oftentimes, people, who under some circumstances in the experience of existence, may lose it, either through many things - and history shows thus this many times: disinterest (Lawsonomy for example - the movement died out by the 1940's and is relegated to a few followers today, with two Lawsonian churches remaining because people are no longer interested in his ideas after the United States joined the Second World War¹), liquidation (Din-i-Ilahi as example: Aurangzeb dismantled the Ibadat Khana, executed its followers, and the reimposition of the power of the Mughal Islamic clergy led the religion and its programs to die immediately in the early years of his reign - reversing Akbar's policies

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and halting his vision of a new society entirely²), and other examples are how ideas die out and be lost through time.

It is now the aim of the scholar to restore, examine and find all the obscure things that was once made by a person through ideation in a civilization - and prove that this civilization is capable of ideating something into existence, of thinking something, of being unique; people assume that some civilizations are "uncivilized" because they had no capability to think of ideas, to interpret existence by way of experience; this assumption is entirely false and purely incorrect, for every civilization, regardless of its level of technological advancement or cultural sophistication, possesses a wealth of unique ideas and contributions that, while perhaps forgotten or overlooked, are testament to the inherent creativity and intellectual capacity of all human societies.

Every civilization had the power to create ideas - no civilization can be a pure

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tabula rasa by its essence and nature. There is no pure uncivility - there is only pure ideation, pure civilization: pure ideas only exist in the world.

And that is why I have a unique viewpoint-framework when it comes to this issue: the idea of the Obscura.

What is the Obscura, exactly?

The Obscura is a worldview-viewpoint proposing that all known capabilities of a civilization should be discovered and understood anew. This approach aims to comprehend the present and reveal the developments inherent within a civilization, thereby illustrating how it has changed over time. The underlying thesis of Obscura is that by rediscovering and re-evaluating the abilities and accomplishments of past civilizations, we can gain deeper insights into their impact on modern society and the continuity of human progress. Here thus we outline the Obscura: its purpose is to reveal and further understand the

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capabilities of past civilizations. It seeks to answer the fundamental question: "Can a civilization, society, or people achieve this?" For instance, one might ask, "Did the Ancient Egyptians possess the conceptual ability to create a monotheistic religion?" The answer, as evidenced by the development of Atenism³, is affirmative.

This illustrates that the Ancient Egyptians were capable of developing complex theological and philosophical constructs, challenging the conventional narratives that often simplify or overlook their intellectual achievements.

By asking, examining, knowing, and most importantly, disclosing such questions, the *Obscura* demonstrates the intellectual and creative potentials of past civilizations. It encourages us to explore not just their historical actions but also their conceptual frameworks and the innovative processes that led to significant cultural and societal shifts - the processes of thinking and

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providing new ways to experience the existence around them.

Because of this assumption, it therefore emphasizes understanding the ability of a civilization to interpret, experience, and shape the world around them. This includes acknowledging that not only any of the ideas from any of the Six Pillars have been lost over time but also recognizing the multiple paths and ways civilizations have developed to influence their world. Examining these diverse pathways, the Obscura enhances our ability to see the full spectrum of a civilization's capabilities. It highlights the extent to which different societies have contributed to the development of ideas and methods that shape the collective experience of humanity. This broader understanding helps dispel the notion that civilizations developed in isolation or that their contributions can be neatly categorized and limited to specific fields or periods.

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One of the critical aims of (as you have already guessed by now) the Obscura is to dispel the myth that civilizations have no original ideas and are merely products of intellectual barbarism. This concept argues against the notion that civilizations are devoid of creative or innovative capacities, a perspective that undermines the rich intellectual and cultural legacies of various societies. By re-evaluating and acknowledging the sophisticated contributions of thought from many civilizations, the Obscura seeks to restore their rightful place in the history and of the registry of human thought. This, we believe, that it will lift forward the full intellectual collective consciousness of mankind to see and awe at our ideas, no matter how similar or how different these ideas are.

Therefore, in short: the Obscura is a deep plunge into the forgotten realms of human experience in the world, the forgotten realms of humans in each of their civilizations to contribute something - major

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or minor - to the existential and experiential development of the civilization itself. The Obscura aims to uncover, know, and revive the forgotten parts of a civilization, to bring forward to light their full extent of their ideative capabilities into the world. Thus the maxim, "no one can be forgotten" as a central theme of the Obscura as its ideative will and force of interpretation to the capabilities of a Civilization.

And with the idea of the Obscura, comes my interest in the little-known things of man, blips in history, forgotten identities and ideas - examining and knowing them - as a basis for my framework for understanding civilizations and their properties that makes them functionally and ideatively unique in their experience of existence.

But we are getting ourselves ahead of this one.

Ideas are what makes a Civilization survive for long too because of its

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uniqueness. One creating an idea for a new civilization again, is a Schrodinger Cat of many possibilities. The civilizations of the Licchavi Republic⁴ and the Athenian State⁵ (Licchavi and Athenian Civilizations, respectively) were the first to make, theorize, and implement the idea of democracy; apparently, their theories of democracy at the time functioned so good and well that their civilizations lasted for hundreds of years (the Licchavi Republic, 300 years⁴; the Athenian State, 200 years⁶) till they fall by means of invasion by different civilizations.

And then, thousands of years later, their ideas of democracy are revived by the Indian Civilization post-1947⁷ and by the Greek Civilization post-1822⁸; this time, an evolved and powerful one - but their ideas of democracy still linger and carry on into the modern civilizations themselves. Ideas are powerful; they are never gone and are here to stay because, by principle of Dasein, ideas don't die; they have existed and will

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always exist in existence until revived in some form or some way and the essence remained.

And because of the nature of these ideas, it is no wonder that some civilizations are unique by their nature despite having separate conditions of existence, with different interpretations of Totality and different ideations of ideas that they will utilize.

And thus, again, to summarize: There is no such thing as an oddity; there is only such thing as uniqueness, for every civilization possesses unique ideas and contributions, and the Obscura worldview emphasizes rediscovering and understanding these forgotten aspects to reveal the true intellectual and creative capacities of all human societies, thus dispelling the myth of uncivility/tabula rasa and highlighting the enduring impact of these ideas on modern civilization.

And so, this is what propelled me to examine one of the most obscure religions

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by an obscure civilization in South Asia: the Cult of Zun, also called Zunism (can also be called by its original rendition, Cult of Zhun or Zhunism) from the Zunbils themselves.

Who are the Zunbils?

The Zunbils are a civilization that once existed in what is now Afghanistan⁹. The Zunbils were a ruling dynasty that governed parts of the region corresponding to present-day southern Afghanistan and northern Pakistan from the late 7th to the early 9th century CE^{9, 10}. They are notable for their role in promoting the cult of Zun, a local deity that became a central aspect of their political and cultural identity. The Zunbil rulers were originally of local Central Asian origin descending from the Hephthalites¹¹, and their reign marked a period of resistance against the encroaching Islamic influence in the region¹². Their control extended over territories such as Zabulistan, which was a key area of strategic

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and economic importance due to its location on trade routes¹⁰.

The Zunbil Dynasty's history is characterized by its efforts to maintain autonomy and resist the Islamic expansion into their lands^{10, 12}. They built and maintained a number of fortifications and religious structures dedicated to the cult of Zun. Their resistance to Islam and their promotion of Zun worship made them a target for Islamic conquest¹⁰. The dynasty eventually fell to the Saffarids in the 9th century, leading to the suppression of Zun worship and the integration of the region into the Islamic Caliphate¹³. The fall of the Zunbils marked a significant shift in the region's religious and political landscape.

What is the Cult of Zun and what do we currently know about them?

The Cult of Zun was a significant religious movement that centered on the worship of the deity Zun¹⁰, in which their identity is still being questioned. This deity

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was, to some historians, a local variation of the ancient Persian god Ahura Mazda, and some stating that this was Zurvan by essence¹⁴, and some would state that he is Hindu and represents a Hindu god¹⁵.

This unclear and disputable identity led me to think one thing: they are a unique religion by their own essence separate from all other religions in the area – and thus why they cannot be categorized with other religions per their identity and essence of the religion in itself.

However, it can also be a blend of pre-Islamic beliefs and regional traditions. Zun was worshiped primarily in the areas surrounding the Zabulistan region, and the cult played a prominent role in the sociopolitical landscape of the time. Temples dedicated to Zun were established, and the religion featured a distinctive iconography and set of rituals that marked its followers' devotion¹⁶.

The Zunbil Dynasty, which ruled over parts of this region, actively promoted

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the Zun cult, using it as a means of consolidating their power and reinforcing their cultural identity against the backdrop of the expanding influence of Islam in the region.

The dynasty's rulers were staunch supporters of Zun worship and sought to integrate it into the governance of their territories^{16, 10, 11}. However, the cult eventually faced decline as Islamic influence grew stronger, leading to the suppression of Zun practices and the integration of the region into the broader Islamic world¹².

And so, with this known information so-far as I am concerned in its basic form, comes a treatise explaining the cult of Zun and its question of ideative uniqueness comes. Now, what other better way to start the examination of this religion with a bunch of publicized images of coins from the Classical Numismatics Group?

Two

The Coins and its Interpretation

The first coin (Figure 1) at the front depicts a human figure with clothing wearing a flame crown and wearing some sort of headwear, possibly depicting it supporting the flame crown. There are also a bunch of Bactrian lettering that is barely readable at best and, even if read, may have no value in the assessment. Here I assess that the flame crown he is wearing is a symbol related to Zun, the justice sun god. Why? This symbolism, a crown of fire, is a manifestation of his divine presence in the world as a form of disclosure. I also argued

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that the crown is a symbol of divine justice manifest as power – the power of the good enforced and manifested into the world. It also symbolizes the divine grant of kingship to the ruler to carry out his divine will of justice to the people, for the ruler can be interpreted as some sort of 'divine kingship' as its political ideation. The person here can be interpreted as the depiction of Zun himself, which is something that I also thought of.

However, the back of the first coin depicts two figures flanking the fire altar on both sides, also with incomprehensible Bactrian lettering. There are also two dots above the two figures and also the 'Tamghas' – symbols of the clans/dynasties – above them. Here, because of the detail, was the cream of my own examination and interpretation of the coin itself. I noticed the two dots on both sides of the fire altar, and this meant it represents a sun symbol – another religious symbol that represents Zun. Coins of this time have sun and stars

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symbols and sun and moon symbols, but there are two sun symbols, which depict a Monistic Monotheism as their theological worldview and identification of tenets — which is clearly and definitely not a Zoroastrian coin. Another thing is that in the figures, the religious headgear of the priests are unique, with certainty they wear flame crowns and not traditional Zoroastrian headwear and dress from this time period. Above the figures were Tamghas, possibly depicting the emblem of the Zunbil Dynasty in on itself. It is eerily astonishing and similar to the Hepthalite Tamghas and symbols, apparently emphasizing that they descended from them. The fire altar at the center is by notion, not Zoroastrian — but also a similar style of place of worship for Zunism.

And the last thing is unlike in other coins, the two figures are abstract and depict priests tasked to keep the flame in good condition. This symbolizes having a priesthood based on divine authority (and

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are the embodiments of Zun itself) and having socio-political power and authority embedded and enforced to the society. This can be inferred that they might have a complex priesthood and socio-political function similar to a modern judge who is tasked to resolve legal or any other form of dispute in society: It's like modern judges or attorneys having the same function as priests and theologians. They can be, in respect, similar to the Celtic Druids in function and purpose.

The second coin (Figure 2) at the front depicts a person with clothing wearing a flame crown, with a bull symbol from the top, and a scarf on the left side of the person, and unintelligible Bactrian writing on the right side of the person. It is similar in pattern to the first, but in a different style. It is surrounded by dotted borders, which is unique for this coin. One thing I noticed here is the depiction of another similar

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flame crown, but in a different style and recognizable otherwise.

Again, similar meaning: it symbolizes the divine power of Zun manifest into the world – and the divine rule of Zun granted to the ruler to carry out his will: the will of justice. The bull above the crown is more of a secular symbol identifying with the Zunbil Civilization, stating that the coins come from the Zunbils, and nothing special.

The second coin at the back however depicts a fire altar at the center, again, in another style, but similar depiction. This time, instead of figures, they are replaced with two clear sun symbols and two Tamghas, each a side flanking the fire altar. The Sun symbolism is much clearer here than the previous coins analyzed: it clearly shows again two suns below Tamghas, which is a clear proof of the existence of the cult of Zun. This also clearly states to be monistic and monotheistic (no star and sun symbolism as in other coins

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from this time period) in nature because of the two suns symbolism: two suns denoting one god – meaning the good is the embodiment of the world itself [versus star and sun representative of Zoroastrianism representing its dualism]. What is unique about this coin is that, again, instead of two figures, they are replaced by two Tamghas. Same symbolism, but implied to be for the legitimacy projection of power through valuation of the coins themselves.

The third coin (Figure 3) in front is similar (but different style) and has a similar interpretation as with the previous second coin, except this time with a sun and moon/sun and crescent symbol. It can be two things: 1) A secular-religious symbol denoting the Zunbils and their religious identity; and 2) A purely religious symbol of Zunism depicting the absoluteness of Zun (the sun) lording over the Material World (the moon). Meanwhile, at the back of the third coin is similar in pattern to the third

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coin too, this time displaced, and has only one sun depicted but two Tamghas. Thus another sun symbol, this time without its pair; this is still representative of the cult of Zun because since he was a Justice Sun God, the sun symbolism represents (in this case) Monotheism, but this one is also much clearer when it comes to theological interpretation.



*Figure 1.*¹⁷



Figure 2. ¹⁸



Figure 3. ¹⁹

Beliefs of Zunism Inferred from the Coins And its Interpretations

At the heart of Zunism lies the belief in Zun as an omnibenevolent and omniscient god, one and single - a form of Monistic Monotheism, which states that there is a single, unified divine reality or principle that encompasses all existence (here being fire, which will be explained further as we go on), where this divine entity is both immanent within the universe and transcendent beyond it - that being the justice sun god Zun. Zun is perceived as the creator, transformer and destroyer, whom that in the creation of the world, embodies absolute justice and the essence of all that is good. Zun is believed to oversee the world in his divine benevolent eyes, whom as to prevail the moral good, has to keep watch the world he created and ward of the evil in

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the world. The religion espouses that every action has divine consequences, and humans are constantly under the watchful eye of Zun - thus if he or she does wrong things, shall face retribution by way of punishment from the above, for Zun is the protector of the just people: thus the reason why he is called the "justice god"^{10, 16}.

Per the coins, the symbolic representation of Zun plays a crucial role in the religion; the symbolism is, in fact, one of the clearest signs of the presence and existence of the cult of Zun itself. The sun, as a symbol of Zun, signifies light, warmth, and life, and so features itself as the main iconography of the coins themselves, indicating that the coins were made by the Zunbil Civilization itself. This celestial body is not just a representation but is considered an incarnation and the manifestation of Zun's presence in the Material world.

The rituals and worship practices often involve paying homage to the sun through the fire - hence the construction of

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fire altars and worshipping them, making them literal fire worshippers - reflecting the deity's omnipresence and importance in daily life. Another symbolism is the flamed crown in the coins, whom it represents his symbolic divine manifestation of his divine presence in the world through fire. It also represents as justice manifest as power, whom he can carry his divine will to the populace to order mankind into the right path - through the ruler: *a Zunist form of the divine right of kings.*

Zunism goes to emphasize the beauty and splendor of all creation, portraying Zun as a deity who is intimately involved in the workings of the universe, for he is the one who made the world in fire with the noble intention of creating a good world in his image. This belief instills a sense of reverence for nature and the cosmos among the followers. The sun, being the most visible and influential celestial body, is revered not only for its physical attributes but also for its spiritual significance as the

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embodiment of Zun's power - thus him being a Sun god. He is also the embodiment of fire, which is clear in the fire altars that they make; fire is seen to be an embodiment of the Sun god, and it is the earthly and sacred manifestation of his power, and thus the reason why, again, they are fire worshippers. Similar to Zeus, he smites people with fire; and he created the world in fire, and so will end it in fire.

Worship in Zunism is characterized by elaborate rituals and ceremonies. These practices aim to honor Zun and seek divine favor from him. Offerings and prayers - the basic component of all religion - as well as possibly festivals to honor the justice-sun god mark the religious calendar, with significant events aligning with solar phenomena. The rituals are designed to reinforce the community's connection with Zun, ensuring that his blessings are continually bestowed upon the people, in good faith and with noble intentions.

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As evidenced in the coins, there is the presence of a priesthood. And the priesthood in Zunism holds substantial power, acting as intermediaries between the deity and the worshippers. These religious leaders not only lead the community in performing rituals, keeping the fire alive, and interpreting divine signs, but their role extends beyond spiritual leadership to include maintaining social order and enforcing religious laws. Due to the religion's emphasis on justice and the moral good, they might even function similar to the Celtic Druids or basically if the modern lawyer or judge was also a priest and theologian at the same time: settling bad disputes can be their function, with the purpose of keeping society not only in the good path, but also, uniquely, to ensure that every action aligns with the divine will of Zun, thereby integrating moral righteousness with social governance and reinforcing the belief that every aspect of life

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is under the benevolent surveillance of the justice god.

Temples dedicated to Zun were the focal points of worship and community gatherings across the entirety of the Zunbil State. These structures, and as evidenced from the coins, contain a fire altar that is kept by two priests and is adorned with solar symbolism. These served as places of worship and its functions are for conducting rituals and meetings to teach people about Zun, offering sacrifices, and seeking divine guidance. The temples also functioned as centers of learning, where priests educated the younger generation in religious doctrines and practices.

Although I question this one, but this might be possible (and every religion does have their own community rituals, one manifest in the form of festivals), Festivals in Zunism were grand celebrations that involved the entire community. These events, often aligned with solar cycles, included rituals, feasting, music, and dance.

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The most important festival was likely the summer solstice, marking the peak of the sun's power and symbolizing the zenith of Zun's influence. Such festivals not only reinforced religious beliefs but also strengthened social cohesion and cultural identity.

Interpretation and Reconstruction of Zunist Theology and Philosophy

The Zunist worldview presents a monistic understanding of good and evil, with good as the only natural absolute in the world, and evil is an artificial source made by man itself and not a part of the essence of the Immaterial and the order of Totality in the world. The Immaterial, Material and Hypermaterial worlds are all made in fire and has the constant essence of fire. While Zun is the epitome of good, the existence of

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evil is acknowledged as a necessary counterpart that provides a context for moral choice and growth. Evil is not seen as an independent force but as a consequence of human actions and the misuse of free will after Zun created the world from fire and in fire, and of the creation of the first man and woman. This theological perspective places significant responsibility on individuals to make ethical choices and to cultivate virtue of doing more good in society, all under the benevolent guidance of Zun.

Because of this, Zunism teaches that human suffering and misfortune often arise from a deviation from the divine path. He who does not do well for your fellow man and for society is evil by nature. Therefore, moral and spiritual education is crucial in guiding individuals back to righteousness. The religion thus advocates for self-discipline, compassion, and the pursuit of knowledge as means to overcome evil and to foster a just society - these too, are the great moral imperatives of a Zunist.

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This emphasis on morality evolved into the concept of justice that became a defining feature central to Zunism. Zun is depicted as the ultimate judge who dispenses justice impartially; he orders the world and mankind into its proper, stable, beneficial and good form in the Material World. This belief in divine justice influences the moral and ethical standards of the followers, which encourages them to adhere to principles of honesty, integrity, and fairness, reflecting Zun's attributes in their conduct.

Zunism also incorporates a belief in the inherent goodness of humanity. It teaches that evil arises not from an external force but, again, from the moral failings of individuals. Therefore, the religion emphasizes personal responsibility and ethical behavior. Followers are encouraged to cultivate virtues such as compassion, humility, and generosity, aligning their actions with the divine will of Zun.

The philosophy of Zunism extends to its cosmology, which portrays the

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universe as a harmonious and ordered creation made in fire. The sun, moon, stars, and natural elements are seen as manifestations of Zun's power and wisdom. This worldview fosters a deep respect for the existence and a sense of duty to preserve the existential order of the world as he created. The divine union of all life forms is a recurring theme, reflecting the belief that all beings are part and unified under a divine plan.

I stated before that he created the world in fire, and so will end it in fire. Before we go into that, I would like to infer that, per the coins, there is symbolism in the two figures flanking the fire altar; that being life and death, all under the existential and operative principle of the fire as central to the cosmos. This mean that thier philosophy and metaphysics is similar to Heraclitus, whom he believed that fire is the fundamental essence of the universe and all things that exist in the world. In this Zunist belief, fire symbolizes both creation and

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destruction - as well as transformation - encapsulating the great nature of Zun's power in the world, for he is the embodiment of the Sun which is made from fire, and he project power into the Material world through fire.

The eternal flame represents the cyclical nature of life, death, and rebirth, embodying the perpetual balance and transformation inherent in the cosmos.

Actually, if one can think about that, per the ancients, the Sun is made from fire; and so, Zun, being a sun god, is also a fire god. Thus, fire being the fundamental essence of existence, Zun is the first fire to emerge in the world; and Zun - the Sun - is the central fire that pervades the universe and everything there is in Totality.

This meant that the creation of the world goes that, the Immaterial World is made from fire, and from the fire birth the first sun, Zun, who with the noble intention of creating a paradise populated by people

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in his image, made the world from fire itself. The eschatology however, goes that if man became polluted by evil, the world will ultimately be consumed by fire at his divine will and instigation, returning to the primordial state from which it originated. This semi-cyclical (or cyclical) view of creation and destruction underscores the transient nature of existence and the eternal essence of Zun and mimicked the Sun's patterns in the sky as the basis for its creation and eschatological theology, reminding followers of the impermanence of the material world and the enduring spiritual reality.

Therefore, this eschatological belief reinforces the importance of living a virtuous life in alignment with Zun's will, as the ultimate fate of the world reflects the divine order and purpose established by Zun from the beginning.

Three

And so, a summary of things.

I explored here in this passage the concept of the Obscura in its full form, which is a worldview that emphasizes the unique ideas and contributions of all civilizations, challenging the notion of "oddities" and "uncivility." The Obscura framework aims to rediscover and understand the capabilities of past civilizations, revealing how they have impacted modern society and contributed to the continuity of human progress. It argues that every civilization, regardless of its technological or cultural advancements, possesses unique intellectual and creative capacities that deserve recognition and study.

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This worldview would result in my examination of the Zunbils, a ruling dynasty in present-day Afghanistan and northern Pakistan, who promoted the Cult of Zun from the late 7th to the 9th century CE. The Zunbils resisted Islamic expansion, building fortifications and religious structures dedicated to Zun, a local deity representing a blend of pre-Islamic beliefs and regional traditions. The dynasty's fall to the Saffarids led to the suppression of Zun worship and the integration of the region into the Islamic World, marking a significant shift in the area's religious and political landscape which results in the extinction of their civilization.

Their religion, the Cult of Zun, in which identity is still being debated upon by historians alike, is centered around the worship of Zun, a deity representing justice and the sun. Coins from the Zunbil period depict symbols and iconography associated with Zun, such as flame crowns and fire altars, indicating the deity's importance in their sociopolitical and religious identity.

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Zunism is characterized by monistic monotheism, with Zun perceived as the omnibenevolent and omniscient creator who embodies absolute justice. The religion emphasizes moral responsibility, ethical behavior, and the integration of divine will into social governance.

Then, I described their rituals and worship practices in Zunism involve paying homage to the sun through fire, reflecting Zun's omnipresence and importance in daily life. Temples with fire altars serve as focal points for worship and community gatherings. The priesthood holds substantial power, acting as intermediaries between Zun and the people, maintaining social order, and enforcing religious laws. Zunism's cosmology portrays the universe as a harmonious creation made in fire, fostering a deep respect for nature and the existential order.

Festivals and communal rituals reinforce religious beliefs and social cohesion, highlighting the religion's

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emphasis on justice, moral education, and the pursuit of knowledge.

Now, what do we get from here?

It seems clear to us that this religion is a unique religion on its own; it cannot be categorized as either Hindu or Zoroastrian by its nature. Being isolated, and with conditions that made its own unique identity, this results in the ideation of a newly unique thought of the Immaterial per its characteristic. This meant that its world-identity is by essence distinct, developed through the convergence of local beliefs and practices by way of self-ideation: it can create its own worldview and ideas to make its own interpretations of its experience in existence. The Cult of Zun, thus, represents a remarkable example of how isolated civilizations can cultivate unique spiritual and philosophical traditions that defy conventional classifications.

This means that this civilization is unique on its own and so does its religion is

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unique. It is a new civilization that exists in its own time despite the circumstances of pressure by other civilizations during this period, particularly the Abbasids. This action of reassertion of its own identity through religious and cultural defence may be the reason for its defiance - the defiance that resulted in a long history of resistance against the Islamic-based civilizations for its own existence and to the Hindu-Buddhist civilizations to the east. This resistance apparently preserved thier identity and may have even done something unexpected: the preservation and enhancement of their own unique cultural and spiritual identity. This period of resistance also led to a profound sense of self-reliance and resilience within the Zunbil Civilization, fostering a community deeply rooted in its traditions and beliefs - thus, to rely on the capabilities of one's own civilization is to test how resilient the civilization itself is: and they have done a good job holding against the

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many Islamic civilizations not only militarily and politically, but also its identity!

This is surprising for such a civilization that is quite isolated politically because of its geography and apparently, because of their identity as well. They have done well and is quite exemplary. In fact, they have stood themselves up heroically like the Vietnamese did: the reassertion of their cultural identity amidst the pressures from larger, dominant civilizations is a testament to their resilience. This parallel with the Vietnamese shows how small yet determined civilization can maintain and even strengthen their unique identities through persistent resistance and adaptation. Despite its obscurity, and its details mysterious, they certainly have a rich religious identity that remains preserved and strengthened after centuries of attempted invasions until they fell after 300 plus years of resistance.

But enough praise: the real cream of the crop here is their religion itself. The idea

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of a justice sun god is something that is unique and unprecedented when it comes to a religious worldview. Their ethical-moral monotheistic monism goes far deeper than we thought; this unique theological ideation is something that I have not seen as a tenet in other religions when it comes to their beliefs and identities. One can say that the entire Zunbil civilization was a theocratic kritarchy (or just a kritarchy) by its own nature because of thier tenets placing ethical moralities as the highest of all principles governing both society and religion – if this is its characterization (which is possible out of many), this is too, another unique political ideation they have: a societal regime based on this religion will result in the construction of this kind of society. This theocratic structure ensured that justice and morality were deeply ingrained in every aspect of life, providing a cohesive and harmonious community bound by shared values and beliefs. In examining the Zunbils and their religious framework, we gain

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valuable insights into the ways isolated civilizations develop unique spiritual and philosophical systems, offering a rich tapestry of human thought and culture that defies conventional historical categorizations.

And philosophically speaking, they still held to the belief that fire was the essence of all existence and was the first cause of existence and creation, therefore making fire the (divine) substance of all Totality; all things come and end in fire, so they say. This belief really is not surprising considering they live in a hot and mountainous environment, but here in Zunism, they have elevated this element into a central tenet of their cosmology, infusing their worldview with a profound respect for the existential world order made from the good benevolence of Zun himself. This philosophy not only underpins their religious practices but also shapes their societal values, emphasizing the transformative power of fire as both a

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creative and destructive force - a thing that should not something we messed with. The Greeks of old had long gone past by this period in time, but they still held this belief for a thousand years or more until the Zunbils finally caved to the Saffarids and thier long extinction had begun.

However, despite all of this, one thing is clear: *the Zunbils and thier religion have something more to them than one can realize.*

And so, this treatise of the Zunbils and their religious practices – I have here provided valuable insights into how civilizations can cultivate and preserve their distinct cultural and spiritual identities despite external challenges and influences that may threaten them in the long run.

Treatise Four
On Mithraism

*"And if anyone, O child, after the
teaching, wishes to disobey, then for him it
will no longer be in effect."*

— Page 23, 'The Mithras Liturgy',
Marvin W. Meyer.

One

Religions are unique and fascinating things to study: Religions, as the source of what we know fully and what we think and disclose about the Immaterial and the Abstract-Unseen - thus contributing to our experience in existence as we further experience the world over time - are repositories of thought about a civilizations' interpretation of the Immaterial world. The Abstract part of our existence, although they are not there materially and physically, but we perceive them to be there and plays a part over what we do, has become a force in our lives for the good of existence: concepts coming from the Abstract-Unseen came first from Religion itself - our moral-ethical will came from them, governing every part

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of our action in each civilization we have a part in. From Religion, comes Culture; from Religion, comes Law (and from Law, comes Politics); from Religion, comes the birth of Philosophy at the same time with Science. From Religion, our disclosure of other ideas in the Abstract-Unseen. From Religion came the disclosure of all the possibilities within people - negative or positive - into the world's experience.

From Religion came our disclosure and experience, then interpretation and examination, and then our ideation and absorption about everything Abstract-Unseen: the Immaterial. Thus, Religion - the arm of Humanity dealing with the Immaterial and the Abstract-Unseen - remains an importance and still has an importance in the existence of man and his experience in the world. And thus, Religion - other than Science and Philosophy - is what makes us truly human in the sense of the fullest.

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But here, I don't want to discuss merely about religion itself - it is an introduction into a rationale of mine why I want to write this treatise: a treatise of one of many religions disclosed to us but long gone in the past - a treatise about one of the most developed religions in the Ancient World, once prominent and now gone, ideated by the Roman Civilization itself: Mithraism.

Why Mithraism? Why did I choose Mithraism, an obscure religion of the past now slowly uncovering itself, one that has stumped the academic sphere in decoding its essence?

First, we go to the latter question. The reason why I chose Mithraism is because of the Obscura: a new worldview of mine. What is the Obscura?

This concept of my own, the Obscura (and has been mentioned in the previous treatise about the Zunbils, but will still be repeated here to explain why) is a

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monumental worldview of my own regarding civilizations and their history that imperatively calls for a comprehensive re-evaluation of the capabilities inherent within civilizations - all existing human civilizations in the world that is: past and present. I suggest here in this concept that in order to fully comprehend and appreciate the present and future potential developments of a civilization, we must rediscover and re-examine all the known capabilities that have been established throughout its history. The Obscura, therefore is the highest aletheia (disclosure) attained by Man to uncover its own collective consciousness within itself and for others, to know the full extent of capabilities of Man to create, ideate, deploy and apply a Thing (or Idea) in the world and be utilized. With this, it triggers a call to delve deep into the annals of time, uncovering and understanding the intellectual and creative endeavors that have shaped societies - theirs and ours, and everyone else - with the ultimate aim of

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using this knowledge to navigate and influence the present and future; and to contribute to the ever-expanding knowledge of things done by Humans as a record of our thoughts and ideas in the experience of existence.

I posit that in the Obscura, civilizations, societies, and people inherently possess the ability to achieve remarkable advancements and creations - in other words, the ability to create and advance ideas in the world.

This is not merely a theoretical assertion but is supported by precedents in each of the Six Pillars of Civilization. For instance, the concept poses an intriguing question: "did the ancient Egyptians have the inherent ability to create a monotheistic religion?" The answer, according to Obscura, is a resounding yes, as evidenced by the development of Atenism under Pharaoh Akhenaten. This monotheistic shift, albeit brief, demonstrates that the Egyptians were not just passive recipients of

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religious ideas but active creators with the potential to innovate within their own cultural and spiritual frameworks in thier civilization.

We know that they can, because they can.

The implications of the Obscura extend beyond this singular example. It aims to showcase the profound ability of civilizations to interpret, experience, and shape the world around them: the ability to do Hyperposterity - another concept of my that humans have the ability to "perfect" existence through knowledge and belief, where enlightenment and awareness of existence are achieved by understanding and utilizing the material, immaterial, and Hypermaterial aspects of reality- is within them, the people, society and civilization. This ability is not static but evolves through time, influenced by a myriad of factors including historical, social, philosophical, cultural, linguistic, political, scientific, and religious developments. However, while specific details may be lost over the

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centuries, the foundational capacity of a civilization to develop ideas and methods persists - thus, this is the reason why I picked Mithraism; while slowly starting to uncover itself through further disclosure, some major details are lost, and through interpretation I attempt to disclose their nature in order to disclose possible ideas within it. Thus, this enduring capability is crucial for understanding the full scope of what a civilization can achieve.

Here, in the Obscura, it challenges us to recognize the multiple paths and means through which civilizations can develop and evolve. It is too, a call to acknowledge the diversity and richness of human creativity and intellect. By examining the various ways in which civilizations have historically navigated their development, with every possible path and every possible idea uncovered, we gain insight into their unique capacities and contributions. This understanding is not just academic; it has practical implications for how we approach

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contemporary and future challenges. It (either directly or indirectly) encourages us to look to the past for inspiration and guidance, leveraging historical knowledge to inform modern decision-making and innovation.

Moreover, another feature of the *Obscura*: it too, seeks to dispel a pernicious notion that has persisted throughout history: the idea that civilizations, particularly those outside the traditionally recognized centers of power and influence, lack their own original ideas. This notion, which *Obscura* terms "intellectual barbarism," is a form of cultural arrogance that dismisses the intellectual and creative contributions of many civilizations. By rejecting this idea, *Obscura* advocates for a more inclusive and respectful understanding of global intellectual history. It calls for an appreciation of the unique and valuable insights that different civilizations have brought to the collective human experience.

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The term "intellectual barbarism" is particularly evocative in my own system. Here, I suggest that by dismissing the ideas of other civilizations, is not just a mere failure of recognition - but a form of intellectual violence that impoverishes our understanding of the world. This dismissal undermines the rich tapestry of human thought and reduces our ability to learn from the full spectrum of human experience. By challenging this mindset, the idea of the Obscura promotes a more holistic and enriched understanding of history and civilization.

In practical terms, by embracing the Obscura worldview, it involves a commitment to rigorous historical research and scholarship. It requires us to seek out and study the diverse intellectual traditions that have shaped human history. This includes not only the major civilizations that dominate history books but also the smaller, less recognized societies that have contributed in unique ways. It calls for a

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truly multidisciplinary approach, combining insights from history, archaeology, anthropology, philosophy, and other fields to build a comprehensive picture of human capability.

To summarize, the concept of Obscura offers a new framework for understanding and appreciating the full scope of human capability. By rediscovering and re-evaluating the intellectual and creative achievements of past civilizations done by mankind in the world, we can gain valuable insights into our own potential, and contribute to the disclosure and expansion of human knowledge. Thus, the Obscura is a call to recognize the enduring capabilities of civilizations, to celebrate the diversity of human thought, and to use this rich heritage to navigate the complexities of the present and future.

For (and with respect to the Obscura) Mithraism, it was an obscure part of not just Roman history, but also a minor religion in the Roman Empire: this

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"minorness", I believe, is something more: Mithraism is more than what we currently know about it. Despite the limited evidences, through the power of world-disclosure alone, one can reveal so much more about Mithraism - if you can interpret it properly, and have the ability to interpret a thing's essence too.

And the fact I like obscure things - minor things - is the reason too, why I picked Mithraism.

Other than the Obscura, another thing is Mithraism itself.

What is Mithraism though? Mithraism was a religion centered on the god Mithras that became popular among the Roman military in the 1st to 4th centuries CE¹. It is therefore, contrary to popular belief, NOT a militarized religion; it is a religion, the religion itself was spread by the Roman Military, but it does not mean it is a military-based religion - its adherents, who were mostly soldiers spread the religion^{2, 3}. Its

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origins are often traced back to Persia, where Mithra, in the original Persian pantheon of Religion, was an ancient Indo-Iranian deity (but not by essence, Zoroastrian) associated with covenants and oaths⁴. The Roman version of Mithraism, however, was distinct in its practices and symbolism, heavily syncretized with Greco-Roman culture - but the Persian essence of Mithras remains in the religion: it was only syncretized, yes, but it doesn't mean the total elimination or total revision of the thing itself per Mithras' essence^{1, 4}. The religion was characterized by its secretive nature (owing to Mithras being a covenant god), initiation rites (owing to Mithras being an oath-based god), and elaborate iconography, primarily focused on the imagery of Mithras slaying a bull, known as the Tauroctony - one of the most interpreted artifacts uncovered by modern archaeology in the 21st Century, and still is today⁵. This act of secretive interpretation (which would therefore, characterized it as an esoteric

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religion and not an exoteric one) was central to Mithraic worship and symbolized the god's role in the cosmos and the salvation of his followers^{2, 5}.

The rituals of Mithraism were conducted in underground religious places of worship called Mithraea, which were designed to resemble natural caves: the Mithraea are designed to imitate the natural world by making a layout-structure based on it⁶. These spaces were adorned with frescoes and sculptures depicting various scenes from Mithras' mythology⁷. According to historians of religion, initiates underwent a series of seven grades or levels, each associated with a particular planet and deity - that is, for now, based on current interpretations of what we have available as evidence, but strongly enough, this proves that this exists as part of Mithraic worship⁸.

The process of initiation was meant to guide adherents through spiritual enlightenment and moral purification, of which the exact nature of the rituals

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involved are questionable at best (saved for the catechism found and the Mithras Liturgy, on which I believe it is by essence in existence, Mithraic in nature). The communal meals shared by Mithraic initiates were also a significant aspect of their worship (again, based on current evidence we have of their practices), reflecting the bond of fellowship and shared esoteric knowledge within the group: a collectivist religion⁹. The secrecy surrounding these rituals has left much of Mithraism shrouded in mystery, as practitioners were bound by oaths not to reveal the details of their ceremonies.

Mithraism's popularity among Roman soldiers can be attributed to its emphasis on loyalty, courage, and the struggle between good and evil, resonating with the values of the military. However, despite its widespread reach across the Roman Empire, Mithraism faced decline with the rise of Christianity^{10, 1, 2} - along with other religions during this period, such as

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Hermeticism, Neoplatonism, and Manichaeism (in the Roman Empire at least). By the end of the 4th century, Christian emperors had begun to suppress pagan religions, leading to the eventual disappearance of Mithraism².

Today, as far as I am concerned at best, Mithraism is studied primarily through archaeological findings and ancient texts, of which there is an active study regarding the nature of the religion itself. The legacy of Mithraism, with its iconography and complex ritual practices, continues to intrigue scholars and enthusiasts of ancient religions - especially the bull-slaying scene common in all Mithraea (and arguably the most "iconic" [for lack of a better word!] of all Mithraean iconography), which apparently as you know, I have an interest in.

My enthusiasm for the Tauroctony is the reason why I began writing this treatise - the purpose? Interpreting and

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disclosing the meaning of the Tauroctony itself.

But wait.

Why the Tauroctony such a big deal and what is the Tauroctony?

The Tauroctony, I believe, is one of the most striking features of the Mithraic religion - Mithraism's tenets and teachings in its fullest. Here, this iconic image depicts Mithras in the act of slaying a sacred bull. In the typical representation based on many artifacts found in Mithraeums (especially and frescos, reliefs, and even coins), Mithras is shown kneeling on the bull's back, plunging a dagger into its neck. Accompanying Mithras are various figures and animals, including a dog, a snake, a scorpion, and a raven (sometimes and usually). Each element within the Tauroctony holds symbolic significance. For instance, the dog and snake are often depicted drinking the bull's blood, which may symbolize the life-giving properties of

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the sacrifice, while the scorpion appears to be attacking the bull's genitals, perhaps representing destructive forces¹¹. This scene is central to Mithraic worship and is found in nearly every mithraeum, indicating its profound importance to the followers of Mithras¹².

The Tauroctony's symbolism has been the subject - and remains so, even today - of extensive scholarly debate and worthy of examination¹³. One prevalent interpretation is that the bull-slaying represents the victory of light over darkness and order over chaos¹¹. The act of slaying the bull is thought to symbolize the creation of life and the cosmos, as the bull's blood and semen give rise to new life forms. In this interpretation, Mithras is seen as a savior figure who brings about cosmic regeneration and maintains the balance of the universe. The astrological components of the Tauroctony in other frescoes and sculptures, such as the presence of the zodiac signs and planetary gods, further

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suggested by other academic interpreters that Mithraism incorporated celestial worship and that the bull-slaying myth may also reflect the precession of the equinoxes, an astronomical phenomenon observed by ancient astronomers.

However, despite many interpretations, some prevalent, some controversial; some overlooked, some gave high priorities. Despite it all though, the significance of the Tauroctony extends beyond its mythological and cosmological interpretations; it also played a vital role in the religious practices and identity of Mithraic adherents - remember, the Tauroctony is the greatest of all artifacts to be characterized as Mithraic in nature other than literature associated with the Mithraic religion; it is by nature, a religious artifact. The ritual reenactment (but how is it properly enacted, we don't know; we only know this artifact is important in the conduct of Mithraic worship) of the Tauroctony within the mithraea would have

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served as a powerful reminder of the mysteries of creation and the promise of salvation. For initiates, participating in these rituals was a means of connecting with the divine and attaining spiritual enlightenment. The repetitive depiction of this scene in Mithraic iconography and its central position in mithraea emphasize its function as a unifying symbol for the community - something that defines that this, in fact, was a Mithraean place of worship, a community.

And from here, my focus on this object, the Tauroctony, has in my view, singled out as a focus for my interpretative study of Mithraism as a religion with tenets; it is no cult, as it is matured to have its own ideative beliefs - it is no mere syncretism, rather it is now a fully developed religion with a rich doctrine of its own.

My interpretation of the Tauroctony gives and may shed a new light on Mithraic doctrines, for this assessment brings forward some clarity of mine of the

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general religious tenets of Mithraism, especially its view on the world and how it was created.

And before I start, a word: Interpretation is the mother of all Things in Totality that bears and spawns Ideas; to Interpret is to think what they think, and see their line of thinking, from one civilization to another – from one idea to another, from another's experience in existence to another, in order to enchant and enhance the existence of Man in Totality. That is the power of interpretation and examination; it gives your ideas, the ideas of thinking about the thing.

This interpretation may be different or similar to other interpretations, however - this interpretation of mine will contribute to the developments and the disclosure of Mithraic theology in the present world. To disclose the exoteric religion of the ancient world is no simple task, but if one can ideate from what is given in the world and thus is presented to you, one can think and disclose

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its nature. The difference of views of thier meanings may not immediately be concrete to others, but it will one day become concrete once we have finally assembled its meaning that is close to it, or exactly it. Theology isn't just the examination of Religion, it is the revealing of Religion itself: what is discovered, is known; what is known, is revealed, no matter its existential form. To interpret the things of a God is to be close to Him, and by getting close to He is to know the true existential depths of the world of the Abstract-Unseen.

I wish to contribute to the disclosure of Mithraic theology by participating in its interpretation, whether controversial or not; and to try is to contribute, the contribution of intellectual and spiritual exploration that can potentially uncover new dimensions of understanding in this ancient religion. By examining the Tauroctony and its profound symbols, I aim to bring forth interpretations that resonate with both historical scholarship and the

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intuitive insights that arise from a deep engagement with the essence of Mithraism under my own perspective, and in my own philosophy and theology. This endeavor, ultimately, is not just about the past but also about enriching our present and future comprehension of our experience in the Immaterial World and its relation with humankind from all across religions and all across civilizations.

And so here is my interpretation of Mithraism, through the picture of a Tauroctony bronze sculpture provided by the Metropolitan Museum of Art.

Two

In the beginning, there was the static, lifeless existential and primordial void of nothing (at first), surrounded by the greater limits of the Totality, where all the Three Spheres of Existence converge to make one natural reality. In this void of existential transparency, there are two primordial "particles" that dominate the entire void itself: one is the Primordial Light (symbolized by the person with a sun-object) - the first light in the Mithraic Void/Universe - which is a primitive form of light; it is light as substance, never yet formed, and another is the Primordial Dark (symbolized by the person with the moon-object) - the first dark in the Mithraic Void/Universe - which is a primitive form

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of dark; it is darkness as substance, never yet formed. Both dominated the void complimenting each other in that space, waxing and waning with each other, before the sum of its parts made the first governor of the universe - the first and eternal God to be birthed in the fiery merging of the two primordial "particles"/"entities": Mithras, the God of Existence (including Creation), whom he emitted the first true radiance of the light in the void, becoming the God of not just Existence, but also the God of Light, for He made the first light to grace the void.

When the first true light graces the void, the existential "womb-like" state has ended, and the void was no longer a void - it became the Immaterial World, and the two primordials existentially evolved from a substance to a Being of its own; they have become what they are, therefore there exists afterwards, the Light and the Dark. And thus, the Immaterial World was surrounded by complimentary abstract Light and Dark,

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circling and complimenting each other like strobes in the dark. Mithras, in this phase of the Immaterial World, gains full and total awareness of the 'Totality', with the fast development of the Five Senses, was surrounded by the first grace of seeing the abstract world, its sounds and forms floating. The clash of Light and Dark in the void formed the first sounds of existence. And so Mithras, awed at the birth of the Immaterial Void like a baby emerging from the mother's womb, decided to explore and experiment the world - thus having free will to explore and know the world (symbolized by the Phrygian cap he wears in the Tauroctony).

Unironically enough, before we continue, this part of the passage supports the legitimacy of one of the lines/parts of the Mithraic Liturgy - that when interpreted properly, is similar to this part of my own interpretation of the Tauroctony, which goes as this:

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"So when you see that the world above is clear and circling [the Primordial Void], and that none of the gods or angels is threatening you, expect to hear a great crash of thunder [fiery birth of Mithras from the Primordial Particles], so as to shock you. Then say again:

'Silence! Silence! (the prayer)

*I am a star, wandering about with you,
and shining forth out of the deep [Mithras
in the Immaterial World during this phase of
existing] OXY ○ XERTHEYTH (?).'*

Immediately after you have said these things (the ritual) the sun's disk will be expanded [birth of the first true light emitted by Mithras]. And after you have said the second prayer, where there is "Silence! Silence!" and the accompanying words, make a hissing sound twice and a popping sound twice, and immediately you will see many five-pronged stars coming forth from the disk and filling all the air (?)."14

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And so goes the entire passage in the Mithras Liturgy - and this ritual may relate to this new interpretation of the Mithraic mythology and cosmogony, and this would support the fact that the Mithraic Liturgy is in fact, Mithraic in essence and existence.

However, moving on, as Mithras wanders in the Immaterial Void, at the same time, a being emerged. But unlike Mithras, it is not free - it has no free will. It yearns to be free, it yearns for its self to be released into the world. Mithras looks at the being with a curious eye, but before he can go near it, the being charged at him. Looking at his hand, he saw he had a dagger in his hands; and as Mithras now looked at the being, he can discern its form and its shape: it was a Bull, the Bull that contained there the essence of the Material World. Mithras has no choice either to face the bull and face fear (fight) or run away eternally, with nothing happening (flight). So Mithras charged at

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the direction of the bull, tackled it, and penetrated the dagger in the neck of the bull.

As the dagger penetrated the bull's neck, the "blood" coming out of its neck from the wound sprung life into the world. The blood interacted with the light and the dark, forming the first stars; the first planets; and our world and everything that (after being covered with blood) springs to life. From the blood comes the spawn and emergence of physical existence, forming everything physical from the emergence of the fountain of blood. Plants, animals, objects, things - the physical objects that we can touch, life or no life - emerged and formed from the primordial blood. The dagger - we call it here the "Dagger of Creation" - is the one that triggered the creation of the Material world, by being Hypermateral: it apparently is an object-trigger to spawn and create the Material world by slaying the bull and letting the blood drop into the void (by way of its existential will of the Material - thus having

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no free will in its creation - through the Immaterial). During the process of pushing the dagger into the neck of the Bull, Mithras covered the Bull's nose in order to suffocate the Bull in order to (force it to) breathe life and create the Soul and Consciousness for the Material World to be truly alive in the process of existence.

While all of this was happening, soon from the void emerged the first spiritual beings to emerge in the void and in the process of the act of creation: a Snake and a Dog. The Serpent, owing to its quick speed, rushes towards the spring of blood. And then, the Snake licked the blood and contaminated it, which tainted the blood itself. The Snake by infecting the blood, infects the Material; being an embodiment of Evil and Ignorance, there emerged Sin and the birth of Evil. Mithras tried to kill the Snake, but alas, it was too late. All existence (including Humans) are now tainted by Sin and Evil in the world. However, the Dog (at the same time with the Snake) also tried to

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rush towards the blood, but to no avail; it did not reach the blood, but it kept trying. The Dog represents the hunger for knowledge and truth about the nature of the World, thus symbolizing the pursuit of intelligence and curiosity; thus this symbolizes the race for truth in order to seek freedom from the contagious evil spread in the world.

Meanwhile, while the world develops into play, and the first seeds of moral consciousness was willed into the Material, a scorpion emerged in the void and rushes to "bite" the testicles with its claws. When it bit the testicles, the Bull let out a groaning sound while Mithras covered its nose. The testicles are divided into two balls: one representing the Female, one representing the Male. Here comes the birth of the total awareness in the world in Humankind, the birth of Human intellect and judgment, the creation of a being-in-the-world in the Material existence. This too, led to the emergence of mankind's

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ability to make birth and multiply into the world.

Now, we do not exactly know what happens afterwards, but we can infer here that:

As the Bull's blood was emptying, and all of the Material has been formed, the Bull laid itself down in a spreaded-laying position, the Dog has a chance to lick the wounds and the blood therein - making it a mix of both Evil and Good. Morality becomes an ethical-existential background of the Good and Evil, contributing to the spiritual and moral awakening of Mankind in search of Truth. As the Bull laid down, its four legs are spread in four directions as the Material World expanded and engulfs the Immaterial World: north, south, west, and east. The Bull is at the center, the wellspring of all life in the cosmos. And so the "blood" of the Material world completes itself and expands, Mithras can't help, but watch all of this happen. Nevertheless, all of the things

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has happened, and so Mithras began to lord over the new domain, watching and examining the world he had created.

If we use the Mithraic Liturgy, there is an extended conclusion to this scene after Mithras lords over the world. In pages 15 to 21, we find out that after Mithras formed the world, the snake became the seven virgins known as the Fates of Heaven, entering into the world without Mithras noticing. Possibly at this point, Mithras knows that something is very off, and so he did notice there was something wrong with it, so thus he sent after them another seven deities with the faces of black bulls - the children of the Bull - known as the Pole-Lords, appear and enter the world. This we believe that Mithraism has its own version of the Seven Deadly Sins in basic Trinitarian Christian theology, but this time dualistic: one the evil virtues represented the Fates of Heaven, and one the good virtues represented by the Pole-Lords (in this case, if there are the Seven Deadly Sins, there is also the Seven Happy

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Virtues). The exact evil and good virtues are lost to time and we do not know exactly which virtues are these: all we can do is speculate its nature therein.

However, moving on, with the appearance of these celestial phenomena—lightning, flashing lights, and an earthquake—this triggers the descent of a god, youthful and golden-haired, bearing the golden shoulder of a bull: the Earthly Manifestation of Mithras. Then after this part, since this part is actually a ritual, a practitioner (is also interpreted as the first Human to commune with Mithras post-Creation) must then bellow, kiss amulets, and chant an invocation to the god, requesting revelation. Mithras responds with an oracle to the practitioner (or the first human on Earth), leaving the practitioner/first human weakened but assured of later recalling the divine message - possibly through revelation, the revealing of the Mithraic creation story, and possibly

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through the same thing, the disclosure of an eschatology.

And so, here ends my interpretation of the Tauroctony: it is long, yes, but this is how I interpreted the entire Tauroctony itself, included with the Mithras Liturgy (in a limited sense only, not the entire thing: I might make another treatise, if given the chance again, this time an interpretation of the Mithras Liturgy in the foreseeable future, for it deserves its own book solely for interpretation of the entire liturgy itself).



Figure 1. ¹⁵

Three

So what can we get and infer from here?

This version of the cosmogony of Mithraism presents a new dualistic creation myth where the interplay between light and dark, symbolized by primordial particles, initiates existence; an existential spontaneity of particles. The emergence of Mithras from the fiery fusion of these particles marks the transition from a void of existential and static nothing to the Immaterial World, bringing awareness and the sensory perception of the "universe" - or in my terminology, the Totality. Mithras's encounter with the Bull, the embodiment of the Material World, introduces the concept of creation through sacrifice (sacrificial creation), where the Bull's blood gives rise

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to stars, planets, and all physical life - in short, everything Material.

The intrusion of the Snake (as a result of the evolution of the dark particles) contaminates this creation with sin and evil, while the Dog's (as a result of the evolution of the light particles) pursuit represents the quest for knowledge and truth. The scorpion's role in creating gender and human intellect brought intellect into the world. Mithras's observation of the expanding Material World, now a blend of good and evil, reflects the dual nature of morality. The later inclusion of celestial phenomena and the appearance of divine beings suggest an ongoing cosmic struggle between virtues and vices, echoing the structure of Mithraic rituals and their significance in human spiritual evolution. This interpretation not only aligns with the Mithraic Liturgy but also emphasizes the profound narrative of creation, sacrifice, and the eternal quest for balance and enlightenment in Mithraic mythology.

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This concept of a monotheistic spontaneity is a feature of the Mithraic religion is an outtake on its formation of the World. Because of this, we infer that their theological vision of God on the basis of the Tauroctony is by essence, an Esoteric Monotheism (a monotheism with teachings hidden from the public, hence esoteric; compare with Exoteric Monotheism which is a monotheism with teachings revealed to the public); the revelation of the true nature of the supreme god, one and eternal, can only be known through the exploration of the inner teachings of what makes Mithras, Mithras himself. But even this secrecy can be let out into the world, for the presence of religious artifacts gives us clues on the beliefs and inner workings of the religion itself.

This too, reveals us that the common conception of Mithraism as mere syncretic response to Persian Religion isn't really syncretic in nature; rather, they have a developed theology that is far more

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complex than the other religions that emerged in this period of time. It had ideated uniquely and so far removed to thier original essences that it became its own tenet, its own idea, its own thing - it is unique and separate, and cannot be associated with another religion. The spontaneity of the world (vs. guided world; God in the creation of the world, ever-present) is a unique theological feature of the religion itself, as evidence in my interpretative assessment of the religion itself. The usage of light-dark particle dualism that will later produce beings of particles containing the bad and the good that will contaminate the Material reality is a unique feature of the religion itself, unlike Zoroastrianism that focuses more on the dualism of two opposing deities with moral-ethic dimensions already present and ever-eternal in both Ahura Mazda and Angra Mainyu, and to Hellenic Religion (and its religions that descended from it) that believes that divine beings embody specific

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virtues or vices, shaping human destiny without the intricate metaphysical dualism seen in Mithraism.

The esoteric monotheism under moral-existential dualism of Mithraism had become a new theology for its followers, one that can place itself uniquely amongst the Iranian Religions. This unique ideation of a religion is a notable thing to be studied and interpreted upon, one that, in the collective consciousness of all mankind across every civilization in the world, stands out as an achievement of mankind: to ideate the interpretation of the Immaterial world in its experience of existence by way of syncretism between two cultures. This long-standing notability, in which some religions in history interpreted by the modern academia, failed to notice them in the eyes of examination; its rich symbolism eluded the people who were studying Mithraism in it.

And so as we study religions, esoteric or exoteric, they do reveal how they

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view the Immaterial in the eyes of its teachings manifest into the world and to present as a worldview to the Immaterial.

And so, here ends my treatise on Mithraism and the Tauroctony itself.

Treatise Five
On Danyalism

"Someone remembers, someone cares; your name is whispered in someone's prayers."

— Anonymous

One

The more I see religions and civilizations that emerge in the world, the more I am awed by mankind's ability to interpret the Immaterial World on thier own will. The worldview of the Obscura (an idea of mine that is a worldview-viewpoint proposing that all known capabilities of a civilization should be discovered and understood anew) has revealed so much more of these unseen religions and civilizations throughout all of time: past, present, and the future itself.

This was no longer an oddity to be beholden upon - this is a fact. Owing to the nature of ideas, in which they can live and die at random times, this comes to me as no surprise why some aren't known enough

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and examined upon. Ideas and new things, new worldviews, new revelations and new knowledge - these are all volatile. Some do live, some do die, that is a fact; but in each idea, they are unique and beautiful in thier own way, all because Man itself experiences existence, experiences the world through his own volition and interprets it.

Religion too, has this characteristic, as with all things in the world. It is an idea, a civilization's idea about the Immaterial World and the Abstract-Unseen, in which the heritage of the spiritual life of humankind is in within its soul; the spiritual - spirituality itself - is the embodiment of Religion; and in turn, religion is the embodiment of the Immaterial World as a gateway to interpret and experience the Abstract-Unseen world present in our perception of Totality. The presence and our disclosure of our first Abstract concepts came from Religion itself until it forced Man to evolve and expand thier disclosure about the Immaterial World, further examining,

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improving and knowing fully the world around us. Our concepts of justice, love, family, power, growth, morality, ethic, and all other abstract concepts all come from the Immaterial World and its characteristic, the Abstract-Unseen - at the instigation of disclosure of ideas through Religion itself.

From Religion arose the first societies, then the first political entities unifying societies that became civilizations; and in Religion came the first type of so-called "societal regimes" in the world: Theocracies and near-Theocracies.

Although this was discussed before in one my treatises (specifically my treatise *On Pancasila*), let us repeat this again this concept before we proceed.

What is a Societal Regime?

A Societal Regime refers to a political entity-structure that is centered on the collective will and aspirations derived from the intrinsic political-ideative nature of

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a society, including its people, who are the greatest political actors in the society's experience of existence. Unlike an Ideological Regime, which bases its foundation on specific ideological tenets and thus limited to one aspect only, a societal regime emerges from the fundamental characteristics and cultural essence of a society, turning these elements into an ideology in themselves. Societal regimes are best characterized in the politics of civilizations, who used thier entire societal identity as the basis for political idealism, while Ideological Regimes are best characterized in the politics of nations, who used thier own theories of politics as basis for the political structure itself. Ideological Regimes are based around the identity of thier ideology, while Societal Regimes are based around the idealism of thier society and civilization.

For instance, an Ideological Regime is founded on strict adherence to ideological doctrines, which is its main characteristic.

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Examples include Marxist Communism, where the ideology of Marxism forms the basis for governance and is only the basis of thier identity - which is limited because they only focus on ideology; ideology itself is the soul of thier nation.

Conversely, a Societal Regime like Russian or Soviet Communism is grounded in the broader socio-cultural characteristics and historical experiences of the Russian civilization, evolving into a unique form of governance reflective of their collective ideal will to aim for the construction of an ideal political worldview for the greater society and of the experience of existence in a civilization.

Thus, when considering the distinction between a Nation and a Civilization, the societal regime draws upon the essence of civilization and society as its identity source. Instead of focusing on a single aspect or definitive element, civilizations represent a holistic

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amalgamation of identities and experiences because it alone has the essences that make a civilization, a "civilization": the Six Pillars of Civilization (Religion, Politics and Economics, History, Language and Writing System, Philosophy, and Culture) and the Three Spheres of Existence (Immaterial World: the Abstract-Unseen, embodiment Religion; Material World: the Physical-Seen, embodiment Science; and the Hypermaterial World: the Synthesis-Unknown, embodiment Philosophy). My approach here highlights the totality of civilization, encompassing its entire historical and cultural legacy in its existence and disclosure of the world.

An illustrative example of this concept is Mobutism in Zaire, where a unique form of Zairean fascism was applied to create a new civilization identity. This form of governance, based on the Zairean experience and collective identity, represents a societal regime, as it integrates

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the socio-cultural essence into its political framework.

Thus, a societal regime is a system where society inherently merges with politics. The prevailing norms, rules, and power structures govern social institutions and interactions within a given society and civilization. The manifestation of the societal will in politics is facilitated through the established social institutions and interactions, forming the basis for power and political dynamics. This integration underscores the intrinsic link between societal characteristics and political governance, defining a societal regime as a reflection of the civilization's identity and the essence of its people.

Now, to continue. I have stated before that with the emergence of Religion, comes the emergence of the first societal regime: again, these were Theocracies and near-Theocracies. Notice I did not say monarchies, for they are only the

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mechanism on how to ideally rule a society - and anything can be applied to any form of a society that wants to ideate monarchy as an ideal form of political worldview for its civilization and its people. A Theocracy is basically a monarchy with a religious character; it draws its authority and legitimacy from a divine source as its own ideation such as the concept of the Divine Right of Kings or the "Buddhist kingship" during the Bogd Khanate of Mongolia, thus integrating religious principles and beliefs into the governance structure, thus making the divine will synonymous with the societal will and establishing a direct link between the spiritual and political realms within the civilization.

And so from these first governments sprung out many categories of societal regimes - democracies, autocracies, communitarians, anarchies, oligarchies, and other civilization-specific unique variants of political ideals and characteristics come forward as ideations from many civilizations

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come, try and go, and contribute to the collective consciousness containing all of the experiences in the long and beautiful existence of Mankind in this Totality.

All of this happened because of Religion spawning abstract concepts relating to power and politics.

And that is why Religion remains an influential essence in the world and in humankind.

Having a set of tenets and beliefs that you believe in is a Human trait to have in the world; for it allows us to anchor our understanding of the universe and our place within it, guiding our actions and thoughts, giving meaning to our existence and shaping our collective journey through the ages as time marches on forward with no expense. Theocracies being the first societal regime to emerge in the world is a proof of what religion can do - religion has become so important that it is one of the things that makes us "us" by our characteristic, for we

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can utilize the Abstract-Unseen for our experience and benefit into the world.

To have a Religion meant to not just seek meaning as the common people view it to be - it also meant to be whole, to be complete and full in order to appreciate the wholeness of the experience of all existence itself. He or she who is whole, is to complete the self itself and to make one whole. We have gone so far beyond meaning, rather we wanted the whole of the experience itself!

Everywhere around the globe, even in civilization-states, religion remains an integral part of people's everyday lives. Some religions do survive, some do not; some have many followers that subscribe to the worldview itself, some had a few. And even with this, religion, above all, stands and remains forward as a testament to humanity's enduring quest for meaning, identity, and connection with the profound mysteries that transcend our immediate perception, uniting individuals across cultures and epochs in the shared pursuit of

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understanding the Immaterial World and our place within it.

Pakistan is no exception to the rule. Despite being an Islamic country, with an Islamic Republic as a basis for its ideal society, there are hidden religions that are ideated within it; there are minor civilizations within the larger civilization-state that surprisingly, have thier religion intact for many years and even before Pakistan was even a Dasein of its own. Thus Pakistan is a state-civilization with many civilizations in it within its society, and thus as a result, the diverse religious and cultural existence of Pakistani society exemplifies how a single state-civilization can embody a multitude of civilizations, each a different worldview despite its dominance - in this case, each with its own unique religious heritage, thereby showcasing the intricate interplay between the dominant Islamic framework and the myriad of hidden religions and cultural identities that have

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persisted through time, revealing the complexity and richness of human spiritual experience, where the overarching Islamic Republic exists alongside these minor, yet enduring, civilizations, reflecting the broader phenomenon of how societal regimes can encapsulate a vast spectrum of ideative and cultural expressions within a singular political entity.

And so with this basic premise is why I want to look in this treatise into one of the most overlooked religions in Pakistan and in the Gilgit-Baltistani civilization as a whole: that being the unique religion known as Danyalism.

Two

But first, an analysis of the religion itself - *what is Danyalism?*

Danyalism is a unique religion that originated from the Gilgit-Baltistan civilization, characterized by its distinct cosmology and theological principles separate from the rest of all religions present in Pakistan, including the religion of the Kalash who are notable for preserving the essences of the old religions before the formation of Hinduism^{1, 2, 3}. Thus again, unlike other religious systems in Pakistan, Danyalism possesses its own ideation and tenets, separating it fundamentally from other spiritual traditions in the region. It is an exemplary religion in that, over the years that the experience of existence of the

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religion itself that affected it in many ways negatively and positively, nevertheless, the religion itself remained intact.

Thus, its unique tenets remain in the face of history and thus, its structure remained unchanged and unchallenged in the modern world and remains - with confidence, I say this - intact in its purest form.

But to say that there is such a pure form of the religion, what makes it intact then? What are the tenets and essences of the religion can we confidently say that it remains a part of Danyalism itself? Surely for one, one can say that Danyalism has nothing unique to say for itself and it is just some random shamanic religion in Pakistan that existed; is it the case really?

And thus, we therefore proceed to explain the religion itself and why it is indeed, unique.

At the heart of Danyalism is an advanced and rich but simple cosmology

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that delineates the interactions between the Material and Immaterial Worlds - the Physical and the Abstract/Sacred respectively - that is not similar to all other kinds of shamanism that exist in the world. Danyalist cosmology states that there is the so-called Cosmic Mountain, which serves as the Hypermateriastic (that is, both Abstract/Sacred and Physical) gateway, a portal through which spirits transition from the Immaterial to the Material World^{1, 2}. Here in the Cosmic Mountain, the spirits as they journey toward the Material World find an object that they can embody and manifest with; and once it embodies the object, the spirit becomes the object itself, and it becomes its Being (Dasein) merged with the Material World. The spirit becomes the object which further shapes the existing thing: from an abstract ideal to a physical object they transition.

All of these processes are conducted and orchestrated by the spirit-gods who oversaw the transitions of the

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spirits who will take possession of the forms into objects present into the Material World and can even (if there is no object) turn into one spontaneously with the same being.

Thus this premise leads to a simple but otherwise complex cosmology inherent into the religion's worldview and interpretation on what goes on in the Immaterial World itself.

How do they view the Immaterial World and its interplay with the other two spheres of existence? This leads us to the cosmological framework of Danyalism framework itself: its cosmology is visualized as a layered structure, with Earth at the center (what they called the Lower World), surrounded by the Spiritual Realm (what they call the Upper World), and above it in itself, the Cosmic Mountain (what they call the Middle World)¹. The moon, a material embodiment of the Cosmic Mountain, holds significant importance in trance rituals, being the Cosmic Mountain manifest

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to the Human eye in the Material World itself.

To simply explain: the Immaterial World is in the realm of the "above" where the spirits manifest primordially before they are integrated into the Material World, which is Earth. The spirits assume manifestation of an object once they enter the Material World. To enter the Material, they shall enter the Cosmic Mountain as described previously.

Now with this unique cosmology, what kind of theology is this based on the cosmology itself? In the way I interpret this cosmology, I can state here that Danyalism is a form of shamanic animism, specifically an embodiment animism. In this system, spirit-gods embody objects in the Material World, unlike manifestation animism where spirits are omnipresent and can manifest as gods. This distinction emphasizes the integration of spirits into physical forms, contrasting with other animist practices that view spirits as separate from the material

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entities they influence. Thus, the spirits are being - unlike in shamanism and animism - a characteristic that emphasizes their intrinsic connection to the material world that makes it full in itself (and thus, has a value-meaning to the objects we see and utilize around the world), as opposed to being separate or merely influencing it from a distance, thus creating a unique theological perspective where the divine is intimately embodied within the tangible reality.

This characterization of thier theology and cosmology is what makes it intact because of its simplicity; this simplicity of the worldview inherent in the religion is what makes the religion clearly separate from other religions, including its closest pure cousins, shamanism and animism.

Moving forward, the mythology of Danyalism is rich with entities such as Makhakher, the collective embodiment of all spirits, and Rowaley, another significant spirit-god¹ that had the same purpose, and

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thus viewed as an “assistant god” itself. It is not dualistic however, for these two entities do not embody human values of the good and evil as in Zoroastrianism, but instead they are duotheistic in nature: there exist two gods in the world, unlike in Monotheism which is one god, and in Polytheism which there are many gods. Makhakher is the guardian of the Cosmic Mountain and the stabilizer of cosmic order, while Rowaley is its helper, its assistant who aided Makhakher in creating the world and oftentimes functioned as for minor functions (but still important), versus Makhakher who does major functions.

The theological ethics (can also be construed as its view on morality) of Danyalism revolve around the sanctity of life and the moral imperative of finding beauty through suffering^{1, 2}. Suffering is seen as a form of spiritual learning, a trial to glean the spiritual and ethical essence from the clash of the Abstract and the Physical. But unlike Buddhism, here in Danyalism,

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thier concept of suffering emphasizes the transformative power of suffering, seeing it as a necessary and otherwise positive (as well as important) process for deepening one's connection with the divine essence embodied in the Material World. Unlike Buddhism's detachment from suffering, Danyalism asserts that embracing and understanding suffering is crucial to achieving spiritual enlightenment and appreciating the interconnectedness of all existence¹. In short, to suffer is to improve, to suffer is to become a better man, to be a wise one, stronger than your previous life^{3,1}.

Thus, suffering in Danyalism is not merely an obstacle but a vital component of the spiritual journey, revealing the profound beauty and purpose embedded in life's trials and tribulations.

The idea of suffering as important instead of being shunned or being outright neutral is what makes Danyalism unique in its theology; it is Danyalist in essence and in

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thought, and remains a core part of its tenets unchanged for thousands of years - this emphasis on suffering as a learning experience may be the reason why it has survived for so long despite the changes in the world that come to threaten the religion towards extinction and disappearance itself. The emphasis on suffering as something positive in itself as one of the tenets and essences of the religion remains a part of Danyalism even in the present time.

Now with an examination of the theology of the religion being done, let us move towards its functional characteristics.

Central to Danyalism is the figure of the Danyal², a shaman-priest who serves as the source of religious authority and mediator between the Immaterial and Material Worlds. The Danyal possesses the capability to disclose the Immaterial World for revelation and teaching through the spirits. This role involves interpreting the tenets and worldviews of Danyalism,

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guiding the Baraies (spirit-gods), and performing spells and rituals such as the Ganow spell for healing^{1, 2}.

Sumulo, both the place of worship^{1, 3} and the term for Danyalist cosmology, is central to the religious experience in Danyalism. To be a Danyal, the process of recruitment into the ranks of the Danyal requires immersion in the teachings and practice, learning through experience and spiritual suffering³. This makes it also non-inheritable by nature, since those who immerse themselves in the immersion process is a God-given process, on which it bestowed upon the Danyal powers that can only be used onto oneself by way of hardwork.

Once the immersion process is done, an aspiring Danyal shall undergo the so-called Shut-toky ritual, which involves the recitation of Danyalist cosmology and mythology, demonstrating theological mastery¹.

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Here in the Shut-toky, the Master Danyal begins to organize the last ritual of the recruitment process which is, again, called as Shut-toky¹. This is one of the most important and visible rituals in Danyalism in itself, for it is a formal initiation ritual into the Religion and the Immaterial worldview of Danyalism in itself. Anyone practicing Shut-toky implies the presence of a Danyalist Community, Worldview, and Worshipper(s): the three characteristics of Religion. In Shut-toky, trances are focused on the Moon to initiate the aspiring Danyal to experience being one with the spirits in the Cosmic Mountain that will see the visions, guiding the aspiring Danyal to experience and know the tenets and teachings of the Religion itself. At some point in the ritual, animal sacrificed is commenced to symbolically depict the maturation of knowledge inherent in the aspiring Danyal, and after that, he will sing songs related to what he know about the religion itself, in which the master Danyal

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was listening closely to examine his mastery and familiarity of the religion¹. Then after he passes the final act, he will wear an amulet from the aspiring Danyal's family; if not, he will start all over from the start and will repeat the process again.

It is said by the Danyals that the same night of Shut-toky, the leader spirit comes to the would-be Danyal and teaches him the Danyalic spells Viow, Ganow, and Pherun, passing the knowledge of the spells to the new Danyal¹. Thus here, we can see that the sources of Danyalist knowledge and teaching are gathered from the Immaterial as a basis for their worldview. From the Immaterial comes the interpretation of its worldview (regarding the Abstract-Unseen, which is the embodiment of the Immaterial World itself) which would result in the formation of tenets and ideations regarding the religion's beliefs and worldviews regarding the Immaterial and its Abstract ideas.

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Other than the Shut-toky and the initiation ritual, there are also minor rituals (other than the three aforementioned) which are used in healing rituals and services conducted by the Danyals themselves for the society.

As for other things, there are many instances of Danyalists using symbolic imagery in some rituals and teaching sessions to explain their texts is the worldview about the Immaterial World and its interpretation. For instance, in one such ceremonial ritual, Makhakher Aji (spirit mother) reached in the ceremony with milk and blood in two horns of an ibex (a wild animal), and the Danyal received the milk as his gift¹. Giving the milk to the Danyal signified purity and the sacred reverence of life, serving as a gift to the people for the nourishment of the soul and body. This was imperative to hold the teachings of Makhakher (or Makhakher Aji in its full divine name) to the utmost and integrated

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into the Danyal worldview as part of the learning process.

Other than symbolic imagery, mystical numbers play significant roles in Danyalism. The number 3 and 7 are frequently used in many occasions: the recruiting process of a Danyal usually constitutes 3 to 7 years, and the Master Danyal takes 3 to 7 days to organize Shut-toky. The Master produces a string (dolo) for the neck of the candidate using the thread of seven colors. A Danyal does not visit a house till seven days of childbirth and till three days in case of a death. He usually counts the number of his helping spirits multiplying with seven as: $7 \times 2 = 14$, $7 \times 3 = 21$, $7 \times 4 = 28$, and $7 \times 5 = 35$. Danyal divides the supernatural world into three regions, the upper, middle, and the lower region, and a Danyal prefers to induce trance in the first fourteen days (7×2) of the moon¹.

And like the mystical numbers, a combination of three colors white, green, and red play a symbolic role in Danyalism,

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sometimes used to denote the presence of an organized hierarchy in the religion itself - a priesthood of Danyals¹.

All of these things prove therefore that Danyalism, indeed, is rich in tradition and symbolism (despite being simple but advanced) that is way too different from shamanistic and animistic practices by essence. Danyalism is thus a distinctive spiritual system with deep-rooted traditions and a well-defined cosmology that sets it apart from other religious practices in the region. Its rich symbolism, emphasis on the integration of spirits into physical forms, and the central role of suffering in spiritual growth reflect a unique and coherent worldview that has persisted through centuries, maintaining its integrity and offering a profound understanding of existence and the divine.

And lastly, some other things to note regarding the religion itself. Danyalism has sect-schools, primarily the Makhakher

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Danyalists (Orthodox) and Rowaley Danyalists (Reform)^{1, 3}. While they share the core tenets of the religion, minor differences in interpretation exist. These sects illustrate the theological and intellectual power of the religion itself, in which they have the capability to examine thier own worldviews. There also exists an intersectarian relationship amongst them. For example, Most of the villagers prefer to use the services of Rowaley Danyalists rather than the Makhakher Danyalists because the Rowaley Danyalists are what they call "unstable"^{1,2} because of its liberal-reformist attitude on Danyalist teachings. Thus the relation of both sects exhibit inter-sectarian, not inter-religious discrimination because of thier interpretations of Danyalist teachings.

Shina is regarded as the liturgical and holy language of Danyalism, integral to its religious texts and rituals¹. The Danyalist teachings and cosmology are preserved and transmitted through this sacred language,

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ensuring the continuity of its spiritual heritage.

For its basic sociopolitical history however, this is where it gets interesting - and although minor, the reason as well why I included here a new concept I have mentioned previously and shall use this opportunity to explain it as such - that being the concept of the Societal Regime.

The Danyalists and the Danyalist religion once held political control over the Gilgit-Baltistani civilization^{1,2}. The Danyals once had near-Theocratic control over the political entity of the state itself, to the point they became absorbed into the state apparatus itself and became its state religion. The Danyals and the ruler of Gilgit-Baltistan are in near symbiosis with each other³, evolving into a Theocratic state by its own; it is therefore, at that point, became a part of the civilization's identity and the society itself - it became a societal regime by definition. However, post-1947, with the

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secularization of the region and the rise of new religious worldviews, especially Islam which came to replace Danyalism as such, Danyalism lost its political influence, ending the societal regime of the Danyals themselves. The integration into Pakistan and the modern dominance of Islam in the new state-civilization further displaced Danyalism from its sociopolitical prominence. As a matter of fact, the status and social importance of the Danyals is declining with the advancement of modern medical and educational facilities in the area.

To infer from this period: the characteristic of the Danyal being a healer may be the reason why they have syncretized with the rulers of Gilgit-Baltistan in the first place. Being a healer who tends to the spiritual and physical health of the ruler is integral to maintaining the stability and well-being of the leadership, thus solidifying the Danyals' position of power and influence within the political structure itself.

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This intertwining of religious and political authority makes it clear that there is an inherent connection between spiritual guidance and governance in the Danyalist societal regime during those periods. The Danyals' ability to heal and their deep understanding of the cosmological and theological principles of their religion enabled them to offer unique insights and solutions to the challenges faced by the rulers, further cementing their role as indispensable advisors and spiritual leaders, thus the reason why they became an integral part of Gilgit-Baltistani society.

Despite the decline in their political power post-1947, the legacy of the Danyalist societal regime endures in the cultural and religious consciousness of Gilgit-Baltistan, preserving a rich heritage that continues to influence the spiritual landscape of the civilization and society itself - in fact, despite secularization, the Danyals instead served local clans and powerful families, the political and behavioral remnants of the

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positions they once held in the old societal regime post-integration. This historical context provides the notion of how Danyalism, with its distinct religious and political characteristics, contributed to shaping the civilization's identity and its intricate relationship with the broader socio-political dynamics of the region.

However, still, one thing is for sure: despite the loss of thier societal regime, Danyalism remains and stands as a living testament to the rich spiritual diversity of the Gilgit-Baltistan civilization. Its unique blend of shamanic practices, advanced cosmology, and ethical teachings provide a profound insight into the interplay between the Material and Immaterial Worlds. Despite historical challenges and sociopolitical changes, Danyalism continues to offer a distinctive worldview that enriches the spiritual landscape of the region and the civilization as a whole.

Three

Now, a summary of the entire treatise, if you will.

Here as in the first part, I explored the complex relationship between humanity and the immaterial world, in which I emphasize the significance of religion as a means of interpreting and experiencing abstract concepts. Religion is portrayed as a foundational aspect of civilization, in which it is majorly responsible for the development of societal structures and political regimes, such as theocracies. These religious foundations thanks to the ideation of mankind in regards to humanity experiencing and interpreting the Immaterial World laid the groundwork for various forms of governance,

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demonstrating how deeply intertwined religion is with the development of human societies. Thus to explain why so, I introduced here the concept of the "societal regime", distinguishing them from the "ideological regime" by their reliance on the cultural essence and collective identity of a civilization.

Thus here, other than introducing the concept of the societal regime, I presented Religion as a vital and enduring element of human existence, providing a framework for understanding the universe and guiding moral and ethical behavior. I greatly assert here that religion, by fostering abstract concepts like justice, love, and morality, has played a crucial role in the evolution of civilizations, as evidenced again by the concept of the societal regime, among other things. The example of Pakistan, despite the dominance of Islam, has the capability to hold other religions within its worldview. Thus, here it underscores the resilience of religious

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traditions and their ability to coexist within a single state-civilization, revealing the complexity and richness of human spiritual experience - and thus the reason I made this treatise about Danyalism itself, a lesser-known religion in Pakistan.

And on the second part I introduced the religion of Danyalism from the Gilgit-Baltistan civilization. Danyalism is characterized by its distinct cosmology and theological principles as I have illustrated and explained here in this treatise, which differentiate it from other religious systems in the region. To simplify: the religion's cosmology involves a layered structure of the material and immaterial worlds, with the Cosmic Mountain serving as a gateway for spirits to embody physical forms. Danyalism's theology emphasizes the integration of spirits into the material world and the transformative power of suffering. The central figure in Danyalism is the Danyal, a shaman-priest who mediates between the material and immaterial worlds,

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guiding religious practices and rituals. I also explained too that the Danyals surprisingly, had political power (and are integrated into the state and took function as state religion) that turned Gilgit-Baltistan into a societal regime as a Theocracy (or a near-Theocracy) before the marginalization happened.

And thus, despite its marginalization in modern times, Danyalism's rich traditions and unique worldview have allowed it to endure as a distinct and coherent spiritual system separate from other religions and other characterizations, thus making it unique.

And now here comes the question: what should we make of it?

Danyalism, by its essence first and foremost, is unique by its own nature. It had gone so far to be insufficiently characterized as both shamanism and animism - in fact, it had surpassed both. No system of religious thought has any similarity to any other religion across the world based on

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similarities to the aforementioned both and to any similar system that it can be compared with. It is therefore clear to us that its progress of ideation has been completed a long time if we use the Three Stages of Religion. In the Three Stages of Religion, there are three stages a religion must undergo before it becomes a true religion in itself. It begins from an ideative-seperative phase with few followers (a cult, or the formative phase); then it starts to solidify its tenets towards formality and maturity, attracting more followers (a movement, or the coalescent phase); and then, once it becomes definitive and clear with tenets matured and defined what makes them "them", and it has its own worldviews and interpretations about the Immaterial (the Abstract-Unseen, which results in having an essence of its own, thus it becomes a true religion (the religion phase). Danyalism, as I have already analyzed the movement, is in the religion phase, for it clearly shows that it had

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matured far beyond its early stages of development, establishing unique cosmological and theological principles that differentiate it profoundly from other religious systems, tenets, beliefs and or worldviews, including its outlook and its interpretation of the Immaterial World.

Another thing is its role in politics. Thier Societal Regime was quite a thing of oddity to me, but still, it remained something unique. The Danyal's emphasis on healing in exchange for power and representation that became a near-Theocracy is a unique move in the history of Gilgit-Baltistan. Even more so, we can even infer the system even persisted into the Principalities of Jammu and Kashmir but in a local and possibly limited scale. The characteristic, as I interpreted, can be characterized in what I called the 'Healing State': a type of 'Theocratic state that prioritizes spiritual healing and guidance as central to its healthy governance, thus intertwining religious authority with political

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power in a manner that emphasizes the well-being and moral direction of its populace. This was the role of the Danyal during those times: the healer of society who guides them to the right path under the of the spiritually wise, and can be also characterized as a form of merit-based theocratic aristocracy under the function of keeping order as its political ideation of Gilgit-Baltistan at this time, which is a unique political system to have with!

The Gilgit-Baltistanis had this unique system before 1947 and is the basis for thier civilization's governance: a startling discovery.

Those two things struck me as something that is very, very much unique at this point. It cannot be denied that it has produced an ideation completely new and separate from the rest, and along with the Obscura, it has further brought the full capabilities of the civilization and its religion toward its full disclosure - the disclosure of

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a unique political system (the Healing State) and a unique religion (Danyalism).

And lastly, its cosmology, theology and ritualism are unique. Its duotheism has been noted as something rare: not dualistic, but duotheistic - God exists and its two pairs. Its theology that states suffering as important and should not be shunned because it is a source of personal growth is both unique and inspiring indeed. Its simple cosmology but advanced rituals and symbolism is also unique and is far out from being shamanic as many would see it. All these things make Danyalism a profound and unparalleled system of thought that stands apart from other religious frameworks present in the world, both past and present, and may even expand and improve in the future.

And thus, this treatise proves that Religion indeed, just like Science and Philosophy, is an important cornerstone for the ideation of ideas and its disclosure of knowledge inherent in each civilization.

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Ideas may come and go, but the essence remains in man forever no matter how many religions come and go in the field of time given.

Treatise Six
On New Atheism

*"I believe and worship the fact that God
doesn't exist!"*

— Anonymous

"Noam Chomsky is quoted as saying there are two kinds of questions - problems and mysteries. Problems are solvable, mysteries aren't. First of all, I just don't buy that. But I buy the distinction, and say there's nothing about mystery in science. There are problems; there are deep problems. There are things we don't know; there are things we'll never know. But they aren't systematically incomprehensible to human beings. The glorification of the idea that these things are systematically incomprehensible I think has no place in science."

— Page 70, 'Atlas Shrugged', Sam Harris.

One

Ideas.

Ideas are things on which the world springs its life - the life of experience, the feeling of existence; it is through ideas that we give the world its greatest meaning. Ideas are what makes us separate from animals, plants, and other inorganic and organic matter; ideas are the golden sign of man's intellect, for an idea is what makes man act on his value, a cause so beautiful one can act within. Ideas are the eternal sign of what makes us "us"; as beings-in-the-world, we are propelled to do and make ideas, for the power of having world-disclosure propelled us to manipulate and know the properties of the world - to fulfill our great purpose: to

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know, and be awed in the Totality we live. Ideas.

Ideas are what propelled me to write, criticize, know, think, and all the other myriad things of man be done to shine a glimmering light into what we want to know - or rather, what I want to know. Ideas; the great mother of all human actions since the formation of man. It is the idea that brought forward the first true civilization in the world, the Gobelki Tepe civilizational complex, who birthed the idea of making structures that have meaning and made sense to them. Ideas are the beauty of what we know manifest, and what we want manifest.

Despite the Void of Existential Fulfillment consuming us in the 21st Century, Mankind does not give up, nor will ever renounce the creation and the following of ideas; nay, it will always be a part of us. We are born with ideas, and are equipped to experience it; and we will die with ideas, to be passed on to others and to

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be willed upon to others. Ideas are the markings of the self and of the will. The ideas we create can't die; they just sleep in thier eternal sleep, until someone gets another ideation again similar or exactly like that.

Ideas.

So they are. And a bunch of people who experienced existence in an individualistic civilization known as the United States of America, or just the American Civilization, with its mode of pluralities and more ideas, sensing the rise of the Immaterial, decided to act upon them. The group of people who believed in the Dasein of American Christianity (specifically the rise of Evangelicalism - a form of Trinitarian Denominational [Protestant] Christianity that focuses on the individual experience of God from the Bible and its rebirth as a result from this experience) propelled groups to react on it. The Muslims in America were appalled and suspicious at the same time; the different

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Native American civilizations reasserting their own ethnic religions; and other religions trying to make sense and counter their rise. It did not help that the events of September 11th 2001 just so happened to existentially happen; oh, the being-toward-death as an event comes through their consciousness, unknowingly to them that it can be possible! Then sets a motion of angst, then existential angst; and a new event to experience and existence.

The people who saw this events in motion triggered with them, an idea. No, a restrengthening of ideas, yes, but it does trigger them an idea. So they worked to ideate what to do with these things, the things of actuality and Hyperposteriority wringing around their existence.

They perceived death, the death of something; in this case, rationality, they thought - and the perception-threat of religion being aggressive (even though it was the people - agents of existence - and not the Immaterial itself and religion upon in which

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it embodies) hit thier ideas. And so they worked to ideas and worked forth, until it was complete. An idea, in response to these new happenings in thier lifetime, is born out from ideation: a new idea is born! One that would shape the religious landscape of the American civilization.

However, someone ideated this one before, but the people who are working on this idea never heard of it^G. And so, they shrugged and trigged at this idea, for they either never heard of it, or overlooked it entirely by surprise, or by knowledge, or by failing to world-disclose thier similarities.

^G *The thing I referred here is Raymond B. Cattell's Beyondism, a religion that is similar to the Tenets of the New Atheist movement. The thing is, in Beyondism, it literally is ideated as a religion unlike New Atheism which explicitly denies it; and in Beyondism, it is based on Alterity theism and in the belief that evolution is God, for the reason that it is a divine force to guide human progress and cultural development in order to create and make the perfect man – a positive apocalypse.*

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But alas, moving on (even though it was an oddity).

As they finished thier works and are ready to present them to the populace, they finally reassessed thier ideas, one that would become belief - a new belief in something, in a thing! They offer from this idea, a new worldview, and a new idea-framework for the interpretation of a new model of existence in experience. They questioned it at best, but they have come to the realization that "this will suffice"; this is enough as an idea, no more. And as they present the idea to the American populace, the populace was bewildered! Controversial! Questionable, with a faction of the populace supporting them, and a faction that opposed them. Evangelicals and other American Christians began to engage them in a clash of ideas in either positive or negative ways; the other people discussed this new phenomena. Academics scramble to discover and examine thier ideas and this new phenomenon. And the wave of curiosity

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consumed them all in response to these new ideas - from a people, to a movement, then finally - to something else. A new fundamentalism, branched off from Philosophy and the Hypermateral into a cohesive set of beliefs that one can follow. Atheism is a philosophy - only a concept - that only states that (and the belief of a possibility that) there is no God, but cannot be a set of creeds one can follow. Concepts cannot belong to the Immaterial, they are the essence of both! Oh, and they are meant to answer and disclose the nature of reality as well; and they only provide a working framework on what to do with an interpretative experience of existence (beautifully controversial, may I say so). If it turns into a creed, it comes a belief - a new religion, a new spirituality.

Religions (tenets) are different from Philosophies (concepts) in that they are, by essence, one belongs to the Immaterial - Religion - whose nature belongs to the concepts of the Abstract-Unseen; the things

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we don't see but we perceive them to exist are there. However, Philosophy belongs to the Hypermateral, the intersection of both the Immaterial and Material (natures) - Science - in which the unanswered parts of our existence, the things we can't answer (to the point that both spheres had limits answering some questions) belong here; or a synthesis of ideas from both, or when the Immaterial or the Material rejects ideas, they go to the repository-heap of all questionable thoughts that have and will exist in existence.

In this case, when Atheism - a Philosophy only designed to think of this possibility, but never something to be a fact with - began to interfere with the affairs of humankind and produces, spawns an idea based on this interference, will produces results - a new ideation. But in this interference comes a new worldview, when an idea that is Hypermateralistic in nature - only designed to be an concept but never the truth itself - evolved and phased out as

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a philosophy and goes forward into a new post-theism - a new naturalistic religion, or naturalist theism - Atheism becomes a new religion in itself.

And so, this is the beginning of my small critique of a new American Worldview with roots in the 1990's, then finally formed with coalescence in the 2000's: New Atheism.

Two

Fundamentalism and its Basic Attitude on Religion

What is New Atheism?

New Atheism is a contemporary movement that emerged post-9/11, driven by a renewed critique of religion through scientific and rationalistic lenses¹. The term itself was coined by Gary Wolf in a 2006 Wired article where he described the new phenomenon, the New Atheism gained prominence with the works of Sam Harris, Richard Dawkins, Christopher Hitchens, and Daniel Dennett, collectively referred to as the "four horsemen of the non-

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apocalypse."^{2,3} Their best-selling books and public appearances helped popularize atheism beyond academic circles, making it NOT just merely a cultural and religious phenomenon (as far as the Six Pillars of Civilization is concerned), but a societal phenomenon: this was the American Civilization's response to the new conditions of the Postmodern society in the 21st Century. This was the first proof of its changes; the rise of New Atheism as a religious naturalistic movement was a power charge of response in regards to the nature of the Immaterial. Thus, the New Atheism is a mass movement of sorts, propelled by new tenets - this time with militancy: an Atheist fundamentalism of sorts⁴.

Why do we call this new type of Atheism that is religious in nature - not philosophical - a form of Atheist fundamentalism? Let us recall first the definition of "fundamentalism" in the Merriam-Webster Dictionary:

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Fundamentalism (noun; second definition): "A movement or attitude stressing strict and literal adherence to a set of basic principles."⁵

This is the current, imperative definition of the word in the context of the Western academia: Fundamentalism as the will to adhere to some form of basic idea in a thing. However, Fundamentalism is not just more than a will to adhere in a thing - Fundamentalism is the worldview-essence of embodying the thing's concepts in itself, a radical form of "becoming-in-one", absorbing it all to the point it becomes the thing to be embodied within; in my definition of Fundamentalism, this goes to simply mean a total belief in a thing as absolute truth beyond the essence of the thing - a principle; my own new ontological definition of Fundamentalism means "a diehard attitude in basic ideas of something": it is not just about wanting to follow these ideas, but about fully living them and seeing them as the imperative

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truth - thus a full and perfect definition: *"a diehard attitude in basic ideas of something that is declared as absolute, imperative and unquestioned truth in the something"*.

This definition is what can we truly ascribe to the worldview of a fundamentalist group from any movement that believes in either of the Three Spheres of Existence and/or the Six Pillars of Civilization; however, the term is mostly used to describe extreme Religious groups that adhere to absolutist principles in thier credo as the imperative truth - and the only truth therein - and should only be the basis for society, because thier beliefs are absolute and other groups are not: Abhinav Bharat, a Hindu Fundamentalist organization in India, is an example of a Fundamentalist group in the new definition, for they believe that Hinduism is the only imperative truth, and should be the basis of society because it is the only correct creed in society and is absolute - the only righteous truth, and nothing else, amongst the believers: only

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Hinduism, they believed, is the sole foundation upon which the experience of existence must be built, dismissing all other beliefs as false and unworthy (or even outright worthless) of consideration⁶.

It is also by the essence-principle of an idea that Fundamentalism can be seen as a reaction that threatens the perceived threat-encroachment of something that can be poised to attack the belief itself.

Kach, a Jewish Fundamentalist organization in Israel, is by essence this: it was ideated as a response to the perceived threat of Christian and Islamic encroachment into thier lands, and the only way to fight against that is to regard the Tanakh as pure truth⁷ - thus pure imperativeness; absolute, real, unquestionable, and in Heidegger's terminologies "absolutely apophantic".

All of these characteristics can also be applied here in the New Atheist movement: it is a form of fundamentalism that the only right religious worldview is

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religious naturalism; only when we worship that there are no gods are acceptable (for other religious beliefs and religious beliefs in general are harmful) in our society; this belief is the only imperative correct creed and is diehard-absolute in that it is true and nothing more, nothing else⁸.

Just why though? Because unlike previous atheist movements, which are driven as philosophical rationalism in any condition (whither individual, whither the collective), and in the plurality of possibilities as a concept, New Atheism is characterized by its confrontational approach to all types of religions, particularly targeting Islam and Christianity - this triggered the will to create a mass movement against the perceived threat of other religions (and of religions in general). It argues that religion is not merely incorrect but dangerous (one can say, thier will-rationale is like in one of the Filipino State-Civilization smoking packs: "CIGARETTE SMOKING IS DANGEROUS TO YOUR

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HEALTH", but instead of the thing "Cigarette Smoking", replace it with "Religion", and "Health" with "Well-Being". Thus: "RELIGION IS DANGEROUS TO YOUR WELL-BEING"), contributing to global conflicts and societal issues. This movement by essence emphasizes scientific arguments against religious claims and criticizes the social and political influence of religion¹.

Problem with the worldview: they have completely underestimated the fact Humans can literally use anything to not just for the ethical-moral good, but can also be used for the ethical-moral bad. Science can be used for bad and can also be unethical because of the power of the person to do and commit to make the ethical-moral bad for any action and reason (and depending on internal and external perceptions on the thing itself). An example is the Vipeholm Study conducted by the Swedish Civilization, in which an unethical

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experiment was conducted on mentally disabled patients to study the effects of sugar on dental health, demonstrating how scientific research can be manipulated for harmful purposes under the guise of advancing knowledge. However, thier ethical ideation of religion being dangerous is understandable considering this was a reaction against the national trauma of 9/11 and the rising militancy of American Christians as a response to that from happening - a clash of civilizations per Samuel Huntington - which shocked them outright. So it makes sense to have a militant-fundamentalist worldview like that of New Atheism as a response to trauma; but thier general worldview of Religion being a threat and a danger to humanity is just outright false - namely for the reason that Humans are responsible for the acts they do, and can use things in the world (including ideas made by humans) to do the ethical-moral bad actions.

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Another thing: this dogmatism of science as absolute truth is unacceptable as a right worldview in the experience of existence. Science is no mere just knowledge of the material world: it operates around the concept of empiricism as its basis - the reason why we have knowledge that "this happens" and "this is questionable" because we directly observe them based on the material evidence that existed in the world as aletheia (disclosure): thus, our accurate knowledge of the Material world is solely based on the will of science to disclosure the nature of things in the physical properties of the Material world itself.

A cellphone falling to the ground is a proof that gravity exists in the world; and gravity does exist because of the number of empirical evidences found out by scientists of all types and is accepted as existing, with numerous papers and proofs that not only proved that gravity exists, but also it details that it does exist in the material world. And to further prove that gravity exists, one

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needs to update the data given and find objective truths in the thing itself that proves that it does exist! Gravity exists on Earth; numerous objects fall because of it, including our example, the cellphone. But when someone puts a cellphone in the vacuum of space, it floats because it's weightless - and contrary to popular belief, there is no zero gravity; there is still gravity operated under the Laws of Physics itself - just really minimal. And once again, there is still gravity in space, and because Science has empiricism as its embodiment for the experience in existence, it proved numerous times objectively that gravity exists; thus disregarding the idea there is a true place where there is zero gravity.

But to say and believe fully that cellphone has zero gravity on itself and is the only the right belief about the Material? That belief is no longer Science: it will be dogmatic, a creed - it will become Hypermateral (a philosophy, whom it embodies concepts), or if infused as pure

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Abstract-Unseen, it will become Immaterial (a religion, whom it embodies spirituality).

And this is what New Atheism is, so to speak. To dogmatically assume that God does not exist as pure, absolute and unadulterated scientific fact is rejected by the Material World and its embodiment, Science - because that wasn't even an area suitable to answer a question for a civilization's (or a society's) experience in existence. If it's incompatible to answer, it's unsuitable, and should be passed on to the inquiries of the other sphere. It is now a dogma turned into a creed, and finally evolving into a tenet by itself.

Questions and Examinations Regarding its Naturalist Worldview

What is Naturalism?

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Naturalism is a philosophical viewpoint - thus, a framework-concept for understanding the universe and its possibilities and not absolute truth - that states that everything arises from natural properties and causes, and supernatural or spiritual explanations are excluded or discounted⁹. Thus, this implies that all of our existence - our 'Totality' - emerges from only the Material, and strictly the Material in itself by way of self-creation, something that is still quite unproven and remains a theory at best. And therefore, this asserts that the natural world is the entirety of reality, and everything can be understood through scientific inquiry and empirical evidence. Naturalism often aligns with materialism (but quite not necessarily, for one can argue that it can be materialistic - if the concept of "nature" is viewed as unnatural), the belief that only physical matter exists, and rejects metaphysical notions of a separate, non-material realm. Ethical naturalism, a type of naturalism, suggests that moral values and

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duties are rooted in human nature and can be studied scientifically¹⁰ - which is also a part of New Atheist belief.

In short, to define simply: Naturalism promotes a worldview where nature is the ultimate reality and knowledge is derived from natural phenomena and processes.

The idea of Naturalism (or rather, Militant Naturalism since their credo of ideation and idea is centered around the supremacy and spread of the Naturalist viewpoint which is a standard definition of what consists the essence of New Atheism itself) had originated itself first as a philosophy in the Athenian Civilization under the Atomists, who believed that reality operates around minute, small and indivisible things, entities, or thing-entities that make up Totality as a whole - that including the Immaterial World, and thus this implies that the Natural world is

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governed by these small thing-entities - according to early Atomism¹¹.

However, as more and more scientific and empirically aligned is the Atomic school of thought in its maturation years, it became ideated and clear to them that these small minute thing-entities only exist in the Material World and is, by principle and theory, operated by it - therefore, proving that there was no Immaterial World, and all things (including the Abstract-Unseen) are products of the Material World developing through these thing-entities called Atoms. Thus, all existence is natural and comes from the natural itself, only the Material World exists, according to them.

Thus with this forerunner belief, arose Naturalism over the course of its formation by each Philosopher who can contribute to the formation of its Dasein over time in each civilization across the world, each a different interpretation by each civilization - but the essences of what

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makes naturalism "naturalism" remained the same in each civilization was contributed and founded to be collected and united upon in the collective consciousness of humankind.

And thus, New Atheism's viewpoint of Naturalism - although different in its inception, and transitioned into the Immaterial as a spiritual creed - remained the same, but with difference: in that the Natural world is absolute and definitive, and that is the only definitive reality; they are sure that there is only the Material world, and not only the Material world is the real, thier "totality" - thier Dasein, but it is the mechanism for our human experience of existence and is the basis for our ethical wills in society. They view the Immaterial world and the Hypermateral world as nothing more than just dangerous belief-fables that should be discredited out, and thus has no worth in the

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existence of Humankind, its experience in existence.

And there was the essence of my own criticism, one that dominates the entire discussion so far: I think that this absolutist stance taken by New Atheism on Naturalism fails to recognize the complexity and depth of human experience and understanding - he who ignores the existence and the essence of others fails to comprehend the full nature of what makes us, us: the full disclosure of the world by means of experiencing everything possible. While the empirical world provides a vast repository of knowledge and discovery (something that I have acknowledged), thus reducing the entire scope of existence to what can be scientifically measured and observed, it nevertheless was not enough in the full experience of appreciating that we exist, as beings-in-the-world - thus to focus on the one meant to neglect the rich, subjective, and often transcendent aspects of life that give it meaning.

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There can be no complete and full meaning if we focus on one aspect and ignore the rest.

This fundamentalist militancy and its superreverence of the natural risk the New Atheists in adopting a form of dogmatism not unlike the religious fundamentalism they critique. By insisting that science and reason are the sole arbiters of truth, they inadvertently mirror the same rigidity and exclusivity that they attribute to religious extremists. This not only undermines the diversity of human thought but also alienates those who find value in spiritual and metaphysical perspectives. This entire sentence here was why I wrote the first point for this reason.

And to add: In my book, *The Basic Philosophy of Joshua Rovero*, we find the concept of the Hyperposterity. Here, I defined its concept: Hyperposterity involves the perfection of existence through

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the awareness and belief in the significance of objects in both material and immaterial realms. New Atheism, which focuses on the material and rejects the immaterial, is limited in this framework by essence of its thoughts, as it potentially neglects the holistic view of Totality that includes both material and immaterial aspects of reality.

By emphasizing only the material, New Atheism therefore does not fully embracing the potential for knowledge and perfection that comes from integrating the immaterial or Hypermaterial dimensions of existence. My small critique suggests that a more integrated approach, acknowledging both the seen and unseen, would lead to a more complete understanding of reality, aligning with the principles of Hyperposteriority.

Therefore, this unwitting dismissal of metaphysical and spiritual experiences as mere pointless, useless and worthless fables ignores the profound impact these elements have had on cultures, societies, and

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individuals throughout history. I remember a line from Abdu'l-Bahá's book, *Abdu'l-Bahá in London* that reflects my own stance on this:

*"Religion and Science are intertwined with each other and cannot be separated. These are the two wings with which humanity must fly. One wing is not enough."*¹²

Religion and spirituality have provided frameworks for all things in the Abstract-Unseen that helps us understand and use it to make our experience in existence better - abstract ideas such as ethics, community, and personal growth that are not easily replicated by purely materialistic philosophies. The human quest for meaning often transcends the boundaries of empirical evidence, reaching into the realms of the unknown and the unknowable.

Thus to reiterate and simplify: while New Atheism brings a necessary critique of

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religious dogma and promotes scientific literacy, its fundamentalist approach to Naturalism can be seen as overly reductive. A more nuanced perspective that acknowledges the value of multiple ways of knowing and experiencing the world might foster a more inclusive and comprehensive understanding of human existence.

In short, *"He who does not see both, sees nothing."*

A New Religious Movement under a Militant Religious Naturalist Fundamentalism?

Religion? Can the New Atheists, generally perceived as a secular identity movement, be considered as a new Religion in and of itself? How? Why?

These and other questions have been very much, by principle, something that I notate in as I studied the movement.

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I view the New Atheist movement as more than a movement centered on ideas, or a bloc for identity politics; rather, it is a religion. Some people would view this as "bollocks" or just plain surprising them. For others, it's understandable that it's a movement, but a religion? How, how can it be a religion, to the point that one can say, "the movement isn't religious!" One can say, from reading this, that it is outright contradictory and confusing beyond recognition; how does one view it as religion?

But first, a definition; I must define what I mean by "religion." I define Religion here as an organic agent for revealing the abstract and immaterial aspects of existence; it is the manifestation of the immaterial perception, analogous to how science is the manifestation of the material perception of the world^H. Thus, Religion is an intrinsic

^H *The Basic Philosophy of Joshua Rovero, Chapter 8 (Humankind and Religion)*

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part of human experience, in which it manifest humanity's awareness of abstract reality and thus, serving as a framework for understanding the immaterial aspects of existence, thereby influencing culture, identity, and civilization.

Now, given this definition, New Atheism can be examined through the lens of religion, albeit a very unconventional one.

So, how do I describe that it is, in fact, a religion?

First point: New Atheism promotes a set of defined tenets about the nature of reality, a view and interpretation about the Abstract-Unseen (the Immaterial World), human existence, and socioethical beliefs. For the nature of reality, they believed that there is no such thing as the Abstract-Unseen having its own separate existence from nature, they deny that; instead, the Abstract-Unseen is within the part of nature, merged into one: the Abstract-Unseen (Immaterial) is non-existent, but it

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exists in physical nature - the Physical-Seen (Material); it is only in nature that we get perception of the Abstract-Unseen, but there is no transcendence, for the physical reality is the only reality that we can perceive.

Its naturalist stance on reality is its tenet, and Naturalism is the only acceptable nature of reality according to them. For human existence, humans are merely just natural beings that has a mind (but never explicitly state where did the mind itself as a thing come from; I acknowledge that the mind is within the properties of the brain and embodies [as well as emanates] from it, but where, by itself as a thing in existence, a *Ding im Dasein*, does it come from?) and is grounded as well as tied upon in reality. There is no Abstract realm that they can perceive, but the "abstract" comes from within physical reality - and so there is no such thing as spirituality, the Immaterial, or religion (or transcendence) itself. For the socioethical beliefs, thier central tenet being

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the non-existence of deities and the assertion that religious beliefs are not only false but harmful, puts thier core belief system provides as a framework through which adherents interpret the world and their place in it. *One can say, therefore, that Nature is the only God in the world itself, and they believe in it.*

Second point: the New Atheism has developed a (near-)cohesive community of like-minded individuals who engage in collective activities as a form of posttheistic ritualism, such as reading literature from prominent New Atheist figures, participating in discussions and debates, and attending events or conferences. Thus, with a form of identity-community in the movement, the New Atheism has its rituals and practices, albeit secular and posttheistic in nature. These including meeting together to read literature (as stated previously) - in which it is the clearest manifestation of thier posttheistic religion; public speaking engagements and other public activities to

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defend thier new faith such as debates; and the dissemination of literature and media that critique religion and promote secularism. These kinds of activities (and all of its similar notions and actions in thier experience of existence in the world) serve to reinforce the beliefs of the community and spread their message to a wider audience; and within these kinds of movements they hoped for people to convert and convince them to thier cause - the cause of naturalistic atheism.

Actually, one parallel can be found (because of thier presence in mass media) to compare the similarities between the New Atheists and Christian Megachurches. Why? The reason why is that they have both harnessed the power of modern communication to reach vast audiences and create large-scale communities. Like megachurches, New Atheism utilizes mass media, including (in the modern world) social networks, blogs, podcasts, and YouTube channels, to disseminate its

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messages and build a sense of solidarity and cohesiveness among its followers. This strategic use of media not only helps in spreading their beliefs but also in organizing social actions, such as events and rallies, much like how megachurches broadcast sermons and organize religious gatherings. This creates a virtual community that mirrors the physical congregation of traditional religious institutions, reinforcing the communal and ritualistic aspects of New Atheism.

Third point: All religions in the world have great ideators that manifest in many forms. They can be gods or the people who ideate the religion into being. The Baha'i Faith's ideator is Baha'u'llah; Sikhism being Baba Nanak; Pythagoreanism being Pythagoras; Manichaeism being Mani; Tenrikyo being Nakayama Miki; and other religions. And the New Atheism is no exception to the rule itself; it has its own leaders and prominent figures that take on roles similar to those of religious leaders -

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something that is very much clear within the movement. The Four Horsemen of the New Atheism, in which Richard Dawkins took on the role of the Messiah, and the other three (plus Ayaan Hirsa Ali before her "apostasy" as perceived by the movement) are his Apostles/Messengers.

As a result, because they were the ones behind the ideation of the New Atheist movement, they are revered and worshipped upon within the community, taking thier views as the only source of truth, and their works forming a kind of sacred canon for adherents, with Richard Dawkin's book, *The God Delusion*, as the central scripture of the new movement. These new religious leaders provide guidance, articulate the core tenets of the movement, and engage in public debates and discussions to defend and promote their views. Their charisma and intellectual authority lend a sense of structure and leadership, drawing a parallel to the pastoral role in religious settings. This dynamic

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fosters a deep sense of belonging and ideological commitment among followers, akin to the faith and loyalty seen in religious congregations, and seen in every religion at best.

And then finally - the *fourth point*. The New Atheists, just like every other religion and its tenets, have a societal role. Thus, it has the community aspect of New Atheism extends to its social and support networks, which often function in ways similar to those of religious groups. Online forums, local meetups, and organized groups provide spaces for individuals to share experiences, seek advice, and find camaraderie. This sense of belonging and mutual support is crucial for many individuals who might feel isolated or marginalized due to their atheistic beliefs. In this way, New Atheism offers not just a set of beliefs but a comprehensive community experience, fulfilling social, emotional, and intellectual needs much like traditional religions do. They also formed and created

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religious organizations to support thier movement and its adherents in the greater society, such as the Openly Secular movement and the Richard Dawkins Foundation for Reason and Science as examples.

With all these points, we therefore conclude that New Atheism is a religion by its nature. It espouses a comprehensive worldview grounded in naturalism, with a view that the only spiritual essence is the awe and based on nature - the physical world, rejecting (unconventionally) traditional deities and spiritual concepts, yet promoting a cohesive set of beliefs about reality, existence, and ethics. The community aspect, including collective rituals and posttheistic practices, mirrors the communal activities of other religions. Prominent figures within the movement serve as ideological leaders, akin to religious founders, providing guidance and shaping the core tenets of the movement. The

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strategic use of mass media to build a large-scale, cohesive community further reinforces the comparison to religious institutions like megachurches. Lastly, the social support networks and organizations that have emerged around New Atheism fulfill many of the same roles as religious groups, offering a sense of belonging and mutual support. Therefore, despite its secular stance as commonly perceived, the New Atheism embodies many characteristics essentially associated with religion.

Three

When a new movement arises, that movement formed as a response to revelation, or a response to conditions in a society. And when the movement becomes something else entirely, it transforms into a solidified religion by its essence. This is the ideative pattern now seen in the New Atheist movement, where you take the framework of Philosophy, applied it to conditions in the society, then in the process it becomes a tenet than a concept-framework for just viewing society and its existence, and thus spread to other people as a new absolute tenet to the masses, and thus it becomes a Religion by its essence. And in the process of becoming a Religion, it begins from an ideative-seperative phase

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with few followers (a cult, or the formative phase); then starts to solidify its tenets, attracting more followers (a movement, or the coalescent phase); and then, once it becomes definitive and clear with tenets matured and defined what makes them "them", and it has its own worldviews and interpretations about the Immaterial (the Abstract-Unseen, which results in having an essence of its own, thus it becomes a true religion (the religion phase): we call this here the Three Stages of Religion.

So, a summary of this entire discussion first.

I stated herein that New Atheism began its ideation as a response to the trauma post-9/11 and was led by figures like Sam Harris, Richard Dawkins, Christopher Hitchens, and Daniel Dennett which began by criticizing religion through scientific and rational lenses. What was once just a philosophical belief turned into a new religion because of thier confidence in the

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hostility of other religions, whom ironically, because of this process, became a religion in itself, and a fundamentalist one herein? Indeed, it is and thus, is characterized by its confrontational stance against religion, particularly Islam and Christianity, viewing them as dangerous and harmful to society. This movement promotes a strict adherence to scientific empiricism and rejects metaphysical and spiritual explanations, regarding the Immaterial as non-existent and thier stance that Nature is the only Abstract there is. Here I argue that New Atheism displays a form of religious fundamentalism, as it asserts its beliefs as absolute truth, similar to religious dogmatism found in other religious fundamentalist groups. Furthermore, despite being perceived as secular, New Atheism exhibits characteristics of a religion: it has a set of defined tenets, a cohesive community with rituals and practices, prominent leaders akin to religious figures, and a societal role

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providing social support. Thus, New Atheism can be seen as a new religious movement grounded in naturalism and militant atheism.

Now, with this summary, what can we infer from it?

It seems clear to me that, here, the New Atheism is in the midst of transitioning from a coalescent phase to the religion phase, in which it began its true maturation and having an essence on its own, separate from Atheism as philosophy and instead, began its descent into its own version of the Immaterial. This thus, also indicates a shift from a loosely organized movement into a more structured entity with established tenets and community practices. The critical factor is the manner in which it engages with and defines itself against traditional religions, ultimately adopting a role that fulfills similar social and psychological functions, which would in turn become a solidified religion ironically. Actually, if I

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may illustrate - the New Atheism once criticized extremist groups from other different religions, while simultaneously (and with great irony comes great commitment to *kehre* – Heidiggerian term for a “turn”, a change in belief) became the thing they wished to stop, for it is rightly so that the New Atheism is, in fact, Atheist fundamentalism (or Naturalist fundamentalism).

The transition from a cult to movement was fast enough owing to its unique properties and the unique circumstances the religion was placed upon; and today, the evolution of New Atheism from an identity mass movement to a new posttheistic religion will be accelerated as the postmodern world develops forward into the 2020's despite its decline. Nevertheless, this did not stop to evolve the new religion, little by little, and it is one of many (although rare) religious fundamentalist groups to evolve and adapt to thier new circumstances. Even more so: as the time

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for the reenchantment of the world begins to start anew in the Age of Civilizations (in my interpretation, not Huntington's), it might be one of the few movements that, too, survived the Void of Existential Fulfillment, where nothing really develops ideatively, nothing major happens.

And so, here ends my treatise of a critique of the New Atheist religion and its fundamentalism.

Treatise Seven

The Political Funnel

*“Ideologies are sacred in normal times.
But when chaos begins to reign, or when a
radical change of the person’s status
occurs, ideologies may be abandoned or
created in a second.”*

— Giannis Delimitsos

One

Politics is a daily fact of life that propels the creation of societies and civilizations as a cohesive force for its development and interpretation of the world. All organization and all forms of power is political; they are used as a means to an end - the end of government development. When the question of an ideal society comes to mind, he or she thinks of power manifest in mankind to create organized societies at will no matter how complex. Power is the mother of all politics, in which it is the lifeblood of all society lies in the distribution and handling of power to keep society and civilization alive; the cohesive force that brings together mankind as a social animal in and on itself.

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It is man who brought power to the world that propelled the construction of societal regimes and ideological regimes that became an outstanding feature of all civilizations in the world. Power is what made Assyria great; thier mastery of government and its stewardship made it the first empire in essence by way of ideating its idea - through the skillful management, distribution, and organization of power. Power too, is why - despite having no state apparatuses - the Maknovschina became as successful as an Anarchist civilization in the 20th Century; thier ideation of a unique government brings new ideas on how to govern power amongst society within the civilization itself. Power indeed, is crucial for its existential development and its creation of ideation to create civilizations and societies that will either strengthen or degrade with the test of time; power is a force of Man that can either destroy or create another.

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It is in the concept of Power that ideology was born from its womb. Man having an idea about how society should be enough; but Man had another thought - what if he can make an idea that is treated as a framework for the development of its own politics in order to shape the ideal society?

And so here comes the birth of one of the most important ideations in politics: the world of Ideology has been born as an Idea, then a Thing-in-itself that makes it valuable for everyone on earth. He who had no sets of principles shall not participate in politics, for that would make it Tabula Rasa - a blank slate - for the apathy of mankind and its blindness to power. Only a baby can do that; children, teenagers, adults, and the old ones - you cannot escape from it; you will always have an ideology, an idea you want to make a society as you desire when you step in the world because of your exposure to all the worst and goodness of mankind in itself. All are idealistic because of Man and its nature of existence; he who

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knows, knows what to think; and to think is to make an idea about the world and the great "something" you want of as a need.

The need for ideology is the need manifest in human beings as they strive to create frameworks that define and direct the path of their societies. It is through the power of ideology that people interpret the world around them, offering a guiding principle that seeks to harmonize disparate elements of society under a unified vision. The essence of power, when coupled with ideology, becomes a transformative force that not only shapes governance and societal structures but also fuels the aspirations and collective consciousness of civilizations throughout history.

Ideology here is an ideal framework that serves as a vessel of thought to create an ideal society for mankind to keep it in cohesion, and to keep its identity-pillars afloat; it also, as a framework, serves as a political viewpoint for its experience in existence, destined to dominate the thought

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of society for its socio-political evolution. Through ideology, societies find a common language to express their experience in the world - be it good or bad - allowing the people of a society to coalesce around shared values and objectives.

This process of ideological formation and propagation is essential for the maintenance of social order, as it provides the intellectual and moral compass that guides the development and implementation of policies and practices within a civilization. Hence, the interplay between power and ideology is not just a matter of governance but a fundamental aspect of human existence, shaping the very fabric of societies and their historical trajectories that makes them unique in the world.

Ideologies are not new; they have been around in the world since the creation of mankind, and has always been there since the creations of the civilizations of man. The

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first ideology to be born from this first period is Conservatism - the emphasis on preserving and continuing the tradition of its own society was a mainstay feature in all societal regimes. And after conservatism comes the birth of many other ideologies that would come out of its will-in-being that would spawn more ideologies and other societal regimes in the world. However, one could construe that Centrism was the first to be born in the world itself rather than Conservatism (as I so believed), for the reason the world was born out of a need for balance and equilibrium, striving to maintain harmony between competing forces and interests in early civilizations. As societies evolved, new ideologies emerged to address the changing needs and challenges of their times, leading to a rich tapestry of political thought that continues to shape the governance and cultural identity of civilizations, even today in the postmodern world where Liberalism became a framework for mankind's ideal

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society: despite this world, there are still nations that linger on the ideas of ideologies - the Cuban Civilization being Communist is an example; the Afghani Emirate Civilization (It spawned two societies: one is the current Second Society under the Taliban, and the First Society formed by Dost Mohammad Khan - I refer here to the current society under the Taliban, the Second Society) is too an example, taking Reactionarism (Religious Fundamentalism, to be exact) as an ideology for its current civilization.

However, the nature of ideology being a dynamic and ever-evolving construct means that it continually adapts to the socio-political and economic contexts of the times by nature and in theory. As civilizations progress, ideologies must transform to address new challenges and opportunities in thier experience of existence into their frameworks. This adaptability is essential for the survival and relevance of ideologies, as rigid adherence to

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outdated principles can lead to stagnation and decline. However, some survive as long because of its nature: the nature of flexibility within their own framework, allowing them to evolve without losing their core identity. As a result of this phenomenon, the adaptability of ideologies has enabled them to remain pertinent and influential throughout history, guiding societies through periods of transformation and upheaval. This meant that the enduring nature of ideologies lies in their capacity to reinterpret foundational beliefs in light of contemporary realities, ensuring their continued resonance with the aspirations and needs of people across different epochs. Ultimately, the interplay between power and ideology remains a critical driving force behind the development and evolution of societies, ensuring that they remain responsive to the changing needs and aspirations of their people.

And so, a new definition of Ideology is born: Ideology is a set of

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ideations that underpin and serve as justification of power structures and governance systems within a society to maintain a coherent framework that binds the society together.

Now with a definition of Ideology, what then is an Ideological Regime?

An Ideological Regime is a type of political entity that takes Ideology as a worldview to operate for a civilization within as a basis for its power, while a Societal Regime is a type of political entity that takes Society as a worldview to operate for a civilization within as a basis for its power. Racist and Communist-based civilizations are examples of Ideological Regimes; Racist Germany (the Nazi German Civilization) and Communist Germany (the East German Civilization) are Ideological Regimes because their entire worldview was based on an ideology - a basic framework for the civilization itself. If using the concept of the Ideological Regime,

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refer to a civilization this way: first the ideology, then then civilization itself. The Icelandic Commonwealth and the Tokugawa Shogunate however, are Societal Regimes - for thier ideas come from the ideation and structure of society itself, not ideology; and the idea of the Gothar and the Shogunate respectively are too unique to be categorized into any ideology is also a justification for a Societal Regime.

In Ideological Regimes, one can see a pattern where the core beliefs and values of the ideology are meticulously woven into every aspect of governance and societal organization, shaping laws, institutions, and cultural norms in accordance with the central tenets of the ideology. This results in a political system where the ideology not only justifies the concentration and exercise of power but also dictates the objectives and methods of governance, guiding the state's actions and policies towards the realization of its ideological vision. This pervasive influence of ideology ensures that all aspects

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of the regime, from its political structure to its social practices, reflect and reinforce its foundational principles, creating a cohesive and unified framework that strives to achieve its ideological goals and maintain its stability and continuity over time.

This patterning is also what makes an Ideological Regime in essence, an Ideological Regime; the Ideology becomes a central force of power that will unify society together, if society is not enough. They will use the framework for thier ideas, and the frameworks can be categorized in groups because of thier ideological patterns. This led me to think and create a new diagram for a new grouping and identification of ideologies by thier essence that makes that ideology, an ideology, and how is it similar and related to other ideologies because of thier shared beliefs about the ideology. You may subscribe to Conservative Socialism as an ideology, but you are still, by essence, a Conservative; you can be a Liberal Conservative, but you are still, by essence, a

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Liberal. This meant that this nuanced understanding of ideological regimes and their impact on society allows for a more comprehensive classification and analysis of political thought. By recognizing the central role of ideology in shaping governance structures and societal norms, we can better grasp how various ideologies intersect and diverge in their approach to power and organization. This framework not only highlights the adaptability and evolution of ideologies but also underscores the importance of ideological coherence in maintaining a stable and effective ideological regime. As societies continue to evolve, the dynamic interplay between ideology and power will remain a crucial factor in the development and transformation of civilizations.

And so, here in this treatise, is an exposition to the new diagram of ideological regimes/ideologies far clearer than any other since system of ideological

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identification and grouping; here then is the diagrammatic representation that delineates the essence of ideologies through their foundational principles and patterns. This diagram not only maps out the core tenets of various ideologies but also elucidates their interconnections and divergences, providing a comprehensive framework for understanding the complexities of political thought and the dynamics of power within Ideological Regimes.

By systematically categorizing ideologies based on their idealistic fundamental principles and idealistic operational patterns, this model enhances our ability to analyze and compare political systems, facilitating a deeper insight into the mechanisms through which ideologies influence and shape the course of human history and societal development.

And so, with this premise, the Political Funnel is born.

Two

What is the Political Funnel? the Political Funnel is a map-diagram that provides a nuanced and sophisticated method for understanding and classifying ideologies based on their foundational principles and their relative positions within the political spectrum in its most essential form - not its existential form, for when we base the classification based on its existence, it will become vague and would produce discrepancies with thier ideals that may or may not mix with each other. In short, it will be unstable. On the other hand, if we based it on essence, the things that make them a thing, then there will be a clear line between thier tenets that would clarify thier differences, even if thier tenets are

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seemingly similar to be too good to be true. Now, this conceptual model serves as a tool to elucidate the complexities of political thought and the dynamics of power within ideological regimes. The diagram is divided into various sections that reflect different ideological tendencies, ranging from centrism to the extreme ends of the political spectrum and the ideological frontier.

At the heart of the Political Funnel lies the first ideology that created it all: Centrism. Here, Centrism is depicted as the foundational base from which all other ideologies extend. Before the expansion of the thoughts of man in regards to the political experience, before the concept-ideas of liberty and tradition began to clearly exist as an idea, there was first the idea of Centrism: today, represents a balanced and moderate approach to politics, aiming to harmonize competing interests and perspectives - which the first ideation for its definition was to be an untouchable ground

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for neutrality in the nature of these ideas before they conceptualized it as such. It is a middle ground ideology, but it is also a neutral ideology in itself as a baseline for everything to emerge in the world. All civilizations start out as centrist: the idea of freedom and tradition is yet unknown to them, or is a combination of both. With this interpretation, it serves as the equilibrium point, providing a stable foundation from which more polarized ideologies can be understood. Centrism's role is crucial as it embodies the principles of balance and compromise, striving to maintain societal cohesion by integrating diverse viewpoints.

However, when the ideas of "freedom, liberty" and "tradition, hierarchy" began to form as a concept and becomes an idea integrated into the collective consciousness of humankind, this birthed here the creation of the first ideologies to emerge in the world and serves a blueprint for its existential emergence: Conservatism and Liberalism. Some ideologies however,

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will stick in the middle ground but also taking a side with these concepts as thier basis for thier new foundation but not overemphasize much on these ideas, hence the emergence of Center-Left and Center-Right ideologies. In the Political Funnel, the Center-Left and the Center-Right became the primordial ideologies that will give way for the creation of true Conservatism and true Liberalism, for they represent the initial steps away from pure centrism towards a more defined ideological stance while still maintaining a degree of balance and moderation. As societies evolved and these foundational ideas of liberty and tradition further developed, the more distinct ideologies of Conservatism and Liberalism emerged, each emphasizing different aspects of governance, social order, and individual rights.

And so to continue, we shall proceed first to the Leftist part of the Political Funnel, where after the creation of

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Liberalism and its idea of freedom or liberty, other ideological thinkers began to develop around this idea and contribute to its ideative discourse. What was initially liberal-leaning at first slowly developed into something else - the birth of the leftist ideologies that followed from them. All ideas of the Left comes from Liberal ideas of freedom and liberty in which they seek to expand and refine, pushing the boundaries of these concepts to address various social, economic, and political inequalities in the viewpoint of the idea of the "free" - or more accurately for the entire left itself - "independent".

Let us take a look at the Old Left, or the Low Left. Branching out from centrism towards the left, we encounter The Old Left or Low Left, for they were the first ideologies considered to be labeled as leftist in nature, but otherwise close to the center and is usually non-radical. This segmentation includes ideologies such as the Center-Left, Liberalism, and Progressivism:

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the Center-Left believes that societal improvements can be achieved through gradual reforms within the existing system, maintaining a moderate stance that seeks to balance social justice with economic stability. Liberalism, on the other hand, places a stronger emphasis on the liberty of individuals in the greater society which led them to adopt the tenets of individual rights, civil liberties, and democratic governance, advocating for free markets and limited government intervention - it wants a free society, either gradually or immediately, but not radical in its approach. Progressivism goes further, striving for significant changes to address social inequalities and promote social welfare, often supporting more active government involvement in economic and social issues in order to create a society under social equality by way of social adaptation - the "progress" in progressivism is thus change for the sake of social advancement itself.

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But to some ideological theorists, these were not enough; while they have good points regarding the nature of the free, others see it as insufficient for achieving true freedom and equality, one that actually makes freedom as not just mere a social abstract concept to be idealized with, but a tangible reality for all individuals and shall characterized freedom as the will itself - a physical movement grounded in the real from the current constraints of society, turning the abstract into an idea that should be put and materialize into the world itself, thereby leading to the development of more radical leftist ideologies that pushed for systemic and revolutionary changes.

This dissatisfaction led to the emergence of the Middle Left, characterized by ideologies such as Globalism (Cosmopolitanism), and Socialism. Globalism is an ideology that gave rise to one of its manifestations - neoliberalism - in which the emphasis on free markets and deregulation was seen as a means to

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promote economic growth and individual freedoms on a global scale. However, Globalism itself is more encompassing, advocating for international cooperation, global governance, and the reduction of barriers to trade and communication to create a more interconnected and equitable world. This ideology is driven by the belief that collective global action is necessary to address transnational issues that will affect everyone in the world itself - decentralized cooperation as freedom is my term here to characterize its belief. Socialism, on the other hand, represents a significant shift towards advocating for the collective ownership of the means of production and the redistribution of wealth to achieve social and economic equality. Socialists argue that true freedom can only be realized when individuals are liberated from the constraints of societal exploitation and economic disparity. This ideology emphasizes the role of the state (not the market) in regulating the economy and

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ensuring that resources are distributed based on need rather than profit, aiming to create a society where wealth and power are equitably shared - this here is characterized as centralized cooperation to characterize its belief.

This means that the ideologies of the Middle Left are using the collective ideal (vs. the individual ideal) in order to create true freedom; a man is not free if he or she is isolated and alone, the only path to freedom, according to the Middle Left, is through collective action and shared resources. This middle spectrum of leftist ideologies reflects a balance between reformist and revolutionary impulses, emphasizing the necessity of collaboration and mutual support in achieving genuine freedom and equality.

But even so, for other ideological theorists of the Left, this was not enough. Those who observed these tenets will see that this idea is lackluster in nature and by the essence of its own ideals aimed for the

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society at large. While the Middle Left advocates for a transformative vision of society where systemic changes are pursued to dismantle structures of oppression and create an environment that fosters true liberty for all individuals, for the generation of the New Left however, wanted something else: the overhauling of society is needed in order to create a truly free and independent society, a truly free and independent civilization, a truly free and independent Ideological Regime that will guarantee the freedom of all there is.

Thus in response, they made the New Left - also called the High Left - composed of two ideologies: Transhumanism and Communism. Communism believes that the ultimate liberation of individuals can only be achieved through the complete abolition of private property and the establishment of a classless society under the proletariat. Communists argue that true freedom is unattainable within a bourgeois societal

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framework, which inherently creates and perpetuates inequality and exploitation. Therefore, they advocate for a revolutionary overthrow of all bourgeois systems and the establishment of a dictatorship of the proletariat as a transitional state towards a stateless, classless society. Transhumanism, on the other hand, represents a futuristic vision of freedom that transcends traditional political and social boundaries. Transhumanists seek to enhance the human condition through advanced technologies, aiming to overcome the limitations of biology and achieve a post-human future. They believe that true liberation involves not only social and economic emancipation but also the transcendence of human frailty, illness, and mortality. By advocating for the integration of technology with human biology, transhumanists envision a society where individuals have unprecedented control over their physical and cognitive abilities, thus achieving a new dimension of freedom.

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Both Communism and Transhumanism, as ideologies of the High Left, share a commitment to radically reimagining society and the human experience. They push the boundaries of what freedom can mean, whether through the collective ownership and abolition of class structures or through the technological enhancement of human capabilities. These ideologies represent the farthest reaches of the Left on the Political Funnel, embodying the most transformative and ambitious visions of liberty and equality - the new visions of the future as embodied by the New Left.

And now, let us proceed to the Rightist part of the Political Funnel, where after the creation of Conservatism and its ideas of tradition and hierarchy was used by other ideological thinkers that began to develop around this idea and contribute to its ideative discourse. What was originally conservative has evolved into something

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else to a new substance far beyond conservatism - conservative-leaning ideals - that resulted in the birth of the rightist ideologies that descended from them.

All ideas of the Right comes from Conservative ideas of tradition and hierarchy in which they seek to expand and refine, pushing the boundaries of these concepts to address various social, economic, and political inequalities in the viewpoint of the idea of the "anti-free" - or more accurately for the entire right itself - "dependent".

Let us take now at the Old Right, or the Low Right. On the opposite end of the spectrum from the Old Left or Low Left, we find the Old Right or Low Right. This segmentation includes the ideologies of the Center-Right, Conservatism and Reactionarism. Center-Right ideologies believe that societal stability and progress can be achieved through the preservation of traditional values and gradual reforms that respect established institutions and

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hierarchies, maintaining a moderate stance that seeks to balance social order with economic freedom. Conservatism, on the other hand, places a stronger emphasis on maintaining the social fabric through the adherence to long-standing cultural and religious traditions, promoting the importance of social hierarchies and the wisdom of inherited customs - and if necessary, a little bit of change permitted depending on the existential situation of society and civilization. Reactionarism goes further, advocating for a return to a previous state of society, often idealizing a past era and seeking to reverse modern changes that are perceived as detrimental to social cohesion and moral order.

While these ideologies of the Old Right or Low Right share a commitment to tradition and hierarchy, their approaches differ in the degree of change they are willing to accept, with the Center-Right favoring cautious reform, Conservatism emphasizing the preservation of the status

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quo, and Reactionarism seeking a radical reversion to past societal structures. This spectrum reflects a balance between maintaining stability and resisting the rapid changes that can disrupt social harmony.

However, for some ideological theorists on the Right, these ideas were insufficient for achieving a truly stable and orderly society. They saw the need for more robust and sometimes radical measures to uphold traditional values and social hierarchies. This led to the emergence of the Middle Right, characterized by ideologies such as Nationalism and Fascism. Nationalism - an ideology that birthed Neoconservatism - believes that a cohesive national identity centered on the concept of the Nation and strong state are essential for maintaining social order and achieving national greatness, often prioritizing the interests of the nation and its people over global considerations - thus, Nationalism believes in the concept of the nation-state as basis for its idealism. Neoconservatism, as a

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manifestation of Nationalism, advocates for assertive foreign policies to promote the interests of a nation-state and a robust domestic agenda that reinforces traditional values, thus making it by essence, nationalistic. Fascism, on the other hand, represents a more extreme form of nationalism, emphasizing the idea of palingenesis (national rebirth) and reactionary modernism (countermodernism), in which the state's role is to orchestrate the modernized revitalization of the nation through a unified, authoritarian leadership that enforces strict social hierarchies and total collaboration of all peoples in sync with the state, and thus glorifying the state and nation above individual liberties as well as the use of total power in order to achieve the ultimate vision of national rejuvenation and unity. Fascism envisions a radical transformation of society aiming to restore and perpetuate a glorified past and counteract perceived threats to national

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identity and its existence, thereby pushing the boundaries of traditionalism to an extreme. These Middle Right ideologies share a commitment to strengthening the nation and maintaining order and use the collective ideal in order to achieve the true preservation of tradition and hierarchy.

In short: Nationalism asserts that the unity and identity of the nation-state are paramount, often advocating for policies that prioritize national interests, promote cultural homogeneity, and strengthen national sovereignty, viewing a strong and unified nation as essential for maintaining social order and achieving national greatness. Fascism, on the other hand, represents a more extreme and authoritarian ideology that emphasizes total control by a centralized state, often led by a dictatorial leader, with the aim of forging a powerful, cohesive society through the suppression of dissent and the unification of all aspects of life under the state's purview.

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But even so, for other ideological theorists of the Right, this was not enough. Those who observed these tenets will see that this idea is lackluster in nature and by the essence of its own ideals aimed for the society at large. And so comes the birth of the New Right, which are characterized by two ideologies: Racialism and Puritanicalism.

Puritanicalism aims that shunning technology and restoring society to its primitive, natural and puerile state (on which they believe is untainted and is the only correct way of living therein) is the path to achieving true societal purity and moral integrity. This ideology advocates for a return to what is perceived as a more authentic and uncorrupted way of life, free from the perceived decadence and moral decline of modernity caused by itself and its overreliance on technology that destroys the natural soul of mankind. By rejecting technological advancements and the complexities of contemporary society,

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Puritanicalism seeks to create a community that aligns with its vision of natural order and virtue. On the other hand, Racialism emphasizes the importance of racial purity and the preservation of distinct racial identities, often advocating for policies that promote racial segregation and the exclusion of those deemed as threats to racial homogeneity. It argues that societal stability and cohesion can only be maintained by ensuring the dominance of a particular race and preventing the dilution of cultural and racial characteristics. Racialism calls for the establishment of structures that enforce racial boundaries and protect what is viewed as the inherent superiority of certain racial groups, and Racialism promotes what is called scientific/biological racism in which the belief in inherent and natural racial hierarchies is used to justify systemic inequalities and policies that favor certain racial groups over others. Thus it promotes something called "Racial Darwinism":

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instead of the idea that the strong dominate the weak, here the idea is that the racially "pure" dominate the "lesser" races – the pure dominate the less – reinforcing a hierarchical structure based on, again, racial purity and superiority.

These ideologies, representing the New Right, push the boundaries of traditionalist thought by proposing radical approaches to achieve perceived purity and order, through either a return to a pre-modern way of life or through rigid enforcement of racial homogeneity. The New Right, therefore, represents an extreme push towards maintaining traditional hierarchies and social orders, albeit through highly radical and often controversial means, positioning itself as a counterpoint to both the transformative ideals of the New Left and the moderate reforms of the Old Right. This extreme vision emphasizes not just the preservation of established values and structures but also the fundamental reconfiguration of society according to

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seperative principles. Both Puritanicalism and Racialism challenge the existing societal structures by seeking to radically reshape or exclude elements deemed incompatible with their vision of a "pure" society, thus embodying the most extreme ends of the Right on the Political Funnel.

In between all this was the Synthesis Line, which serves as a conceptual boundary within the diagram, indicating the limits of ideological coherence and the transition towards more experimental or hybrid forms of political thought. Ideologies that fall within the synthesis limb are characterized by their attempts to blend elements from different parts of the political spectrum, creating new frameworks that challenge traditional classifications. Conservatist Socialism and National Bolshevism are examples of ideologies founded in the Synthesis Line itself.

And at the edge of the funnel is the Ideological Frontier in which it marks the

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outermost boundary of the Political Funnel, representing the edge of current ideological thought and the potential for future ideological development. This area includes emerging and speculative ideologies that push the boundaries of conventional political theory, exploring new possibilities for organizing and governing society; but however, this may also represent the final stop of all ideologies, because as far as the current conditions of society go, the issue of technology is the last ideation of mankind in regards to the concepts in the world that is the basis for its originality and evolution: the so-called (and I appropriately termed it) the "end of ideology", in which there are no more in which there are no more ideological characteristics to form new ideologies with resulting in ideative stagnation.

Unless man begins a new chapter in its collective experience in existence, such as the colonization of space and the expansion of man into the heavens, the political funnel might expand and make new categories for

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both the right and left, ending the "end of ideology" itself¹.

¹ One proposal is (and I am speculating here) during the coming Age of Space, one can divide into two groups - Gaians (Right) and Spacers (Left). Gaians prioritize the Earth as their preservation and the continuation of Earth's current civilization, advocating for the protection of terrestrial environments and traditional ways of life. Spacers, in contrast, focus on the exploration and colonization of outer space, viewing humanity's expansion beyond Earth as essential for its long-term survival and progress. Another, per the Kardashev scale of civilization¹, one can divide it into two: those who adhere to a Type 0 civilization (pre-spacefaring, still heavily reliant on Earth-based resources and technology) - let us call it Baseline (Right) - and those who advance to a Type I or beyond (spacefaring, harnessing the energy of entire planets or star systems) - Cosmocrats (Left).

This division could lead to new ideological frameworks that address the challenges and opportunities of a multi-planetary existence, potentially creating novel political and philosophical categories for the future of humanity

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And thus, this space represents both the culmination of current ideological thought and the potential for revolutionary shifts that could redefine the parameters of political discourse and social organization.

And so, the Political Funnel diagram provides a comprehensive framework for understanding the diverse range of ideologies that shape political thought and governance. By categorizing ideologies based on their foundational principles and relative positions within the political spectrum, this model offers a clear and systematic method for analyzing the complexities of political systems. It highlights the dynamic interplay between ideology and power, illustrating how different ideologies influence the structure and evolution of societies. As political

as it ventures beyond its home planet. We will never know if this will happen unless Mankind colonizes space itself, that is.

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thought continues to evolve (or stagnate, there are three futures here: other than evolution or stagnation, another is transformation – the transformation towards societal regimes as the final ideology), the Political Funnel serves as a valuable tool for exploring the ever-changing landscape of ideological regimes and their impact on human civilization.

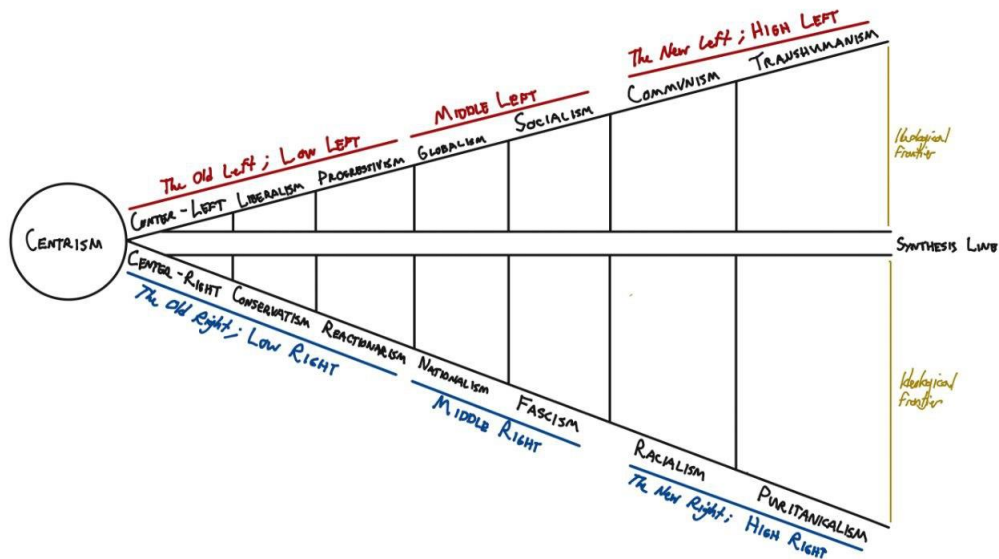


Diagram of the Political Funnel.

Three

And now, a summary of the entire discussion and concept.

I first explored the foundational role of power and ideology in shaping societies and civilizations. It argues that politics, driven by power, is essential for the creation and functioning of organized societies. Ideology emerges from the need to create frameworks that guide and justify political structures and governance – thus power embodied by politics, and politics embodies ideology itself. This interplay between power and ideology shapes societal norms, laws, and governance systems. And so here in the first part, I outlined the

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justification for the creation of the Political Funnel through the concept of the Ideological Regime (power idealism based on ideology) and its difference with the concept of the Societal Regime (power idealism based on society). Ideological regimes, characterized by their integration of ideology into every aspect of governance, are contrasted with societal regimes, which are more focused on societal structures. The passage concludes with the introduction of a new framework, the Political Funnel, designed to systematically categorize and understand ideologies and their influence on political systems.

Then I describe the concept of the Political Funnel: a conceptual model designed to map and categorize political ideologies based on their core principles and their positions on the political spectrum. Rather than focusing on the practical existence of these ideologies, which can lead to ambiguity and overlap, the model

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emphasizes their foundational essence. It divides the spectrum into various sections, including Centrism, which serves as the baseline for all other ideologies, and extends through both the Left and Right spectrums. Centrism is portrayed as the original, neutral ground from which ideologies like Conservatism and Liberalism emerge. As political thought evolves, these ideologies give rise to more specific variants such as Center-Left and Center-Right, and eventually, more radical Leftist and Rightist ideologies.

On the Left side, ideologies such as Liberalism and Progressivism develop from the core principles of freedom and liberty, evolving into more radical forms like Socialism and Globalism, which emphasize systemic changes and collective action. The New Left, including Transhumanism and Communism, represents even more radical visions of societal transformation. On the Right side, ideologies branch out from the

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ideas of tradition and hierarchy into Conservatism and Reactionarism towards more extreme forms like Nationalism and Fascism, each advocating different levels of adherence to traditional values and social hierarchies. The New Right, with ideologies like Racialism and Puritanicalism, pushes these traditionalist principles to their extremes. The model also includes the Synthesis Line for ideologies that blend elements from different parts of the spectrum and the Ideological Frontier for speculative future ideologies, potentially exploring new frameworks for political and social organization as humanity advances.

Now, what do we go from here?

The idea of the Political Funnel clarifies the Ideologies that are, in thought, unique and separate with each other; each ideology is different from the rest than what was previously thought to be. Socialism and Communism, for example, are different by

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nature: Socialism wants the politics of equal distribution while Communism wants the politics of classless equity. Racialism and Fascism too, are different by their nature: Racialism wants the politics of race, while Fascism wants the politics of the state. The discourse that some ideologies are similar in their framework is a fatal belief, one that will cause political confusion amongst the populace. This system should by far, differentiate ideological regimes by way of classifying their tenets in groups based on ideated beliefs and frameworks that they adopt for their societies.

The nature of ideology revolves around the utilization of power as a framework to create the ideal society, and these societies utilize ideology to keep the people united under a common ideal for the interpretation of the world. When the ideology begins to absorb into society and transforms into something else that cannot be classified as an ideology, it becomes

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society itself; the creation of societal regimes can happen with this process and will happen with it. The evolution of political thought and power is a matter of evolving the political entities utilized by the society and civilization by their own nature; all civilizations are societal regimes at first, basing on society as their mode of power, but they become ideological regimes the moment they transition to ideology as a mode of power and worldview for their experience in existence.

I have meant for this diagram to be utilized as an alternative to all other political-based diagrams for the categorization of the nature of ideologies. This diagram is clear in its exposition and the categorization of ideological positions in the political spectrum when a person subscribes to an ideology. I propose this model as an alternative to the Political Compass which does not consider the concept of the Ideological Regime as a basis forth and only

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focuses on the nature of power itself, which is questionably flawed².

This diagram ensures that the political position of ideologies on the spectrum will be accurate to their true essential nature in its positions of beliefs, no matter the ideological thought of a random idea created by a society to justify its own tenets and conditions using the framework of any other ideology on the segment.

And so ends the conceptual treatises outlining the concept of the Ideological Regime and the Political Funnel.

Treatise Eight
On Tengrism

*"Now, my dear sons, know thus: this book
of divination is good. Thus, everyone is
master of his own fate."*

— pg. 27 'Irk Bitig', 1:67

One

Existence does not play dice.

And the dice that he plays are two sides across its surface in each opposite side? The dice of life and death.

Since the existence of man in its environment, the two forces of Totality - the reality of realities - had been a fact and part of our lives as humans in the world that we live in. The dice that they play is often unpredictable, but recognizable nonetheless. It has given us the first lesson on the nature of the world as we are birthed in it: the world is dualistic in nature - there are existing opposites, and these opposites are what make us experience the world. One ceases, one continues; one ends, one begins.

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This was our world, full of life and death.

And in these two wonderful things happen: the two, which have been at the center of all there is to say, have been at the eyes of Science, Religion and Philosophy, in which it has ever dreamed of figuring out the intricate dance between these opposing forces, seeking to understand how life and death, creation and destruction, are not just dual things of the same cosmic truth, each giving meaning and purpose to the other - but too, a willed fact that makes man operate on limited terms.

However this fact comes into mind, mankind struggles to take these things as its embodiment and not just mere facts of existence, for in embracing the duality of life and death, creation and destruction, humanity might finally will unto itself the peace it wants in the world and to him or herself, understanding that these opposing forces are not enemies to be feared or be

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partnered upon in the eternal dance that shapes the very essence of being - instead, we treat them as our own in the transcendence of all there is in the world.

We are beyond duality; the two things of life shall instead complete us all and make us whole.

The clash of comprehension and incomprehension regarding these things shall not be treated as such; instead, it shall be compromised perfectly and become the things itself. Life and death are authentic parts of being and shall be dealt with, no matter the circumstance, as integral elements of our existence that, when fully understood and embraced, reveal the unity that underlies all duality, leading us to a deeper, more profound sense of completeness within Totality in our precious, existentially primitive and unaware mind.

In the moment that you are born, there was nothing to comprehend to. As you

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grow until your death however, you realize that there is something to comprehend to; and that is your purpose - to what make of it and comprehend it, disclose and know it in full; and what you know shall impart on others to know existence and making it whole - to be whole is to complete yourself: and after making it whole, you will make it beautiful and live and die with the world in its fullest of all glories.

To live is to die, and to die is to live; both are different coins of existence, but they are part of the greater whole that makes up our experience in existence.

And in Religion, the embodiment of the Immaterial and the Abstract-Unseen, it is no strange to these ideas - the ideas of transcending the limitations offered by these two forces that dominate the whole, as faith often seeks to unify the seeming contradictions of existence into a harmonious whole, illustrating that the

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sacred is not merely the sum of life and death, but a force of existence that integrates and transcends these forces, guiding humanity toward a deeper, more holistic understanding of its place within its experience in existence. It is in Religion that the Abstract-Unseen world becomes a special place for things that spawned ideas coming from this realm of thought that we use in our everyday life, including the concepts of life and death. The mass of consciousness regarding the divine and the spiritual seeks to make sense of the duality that permeates human experience, offering a framework where the transcendence of these opposites can be found in the pursuit of a unified vision for mankind and its civilizations.

Religion provides a means to navigate and integrate these forces, presenting a path toward reconciling the fragmented aspects of existence into a coherent and meaningful whole, where the

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divine becomes a guiding principle in understanding and embracing the complexity of life and death.

That is why empiricism was born for Science, spirituality was born for Religion, and knowledge was born for Philosophy. Science founded logic; Religion founded theology; and Philosophy founded metaphysics.

And so, as physical ideas, life and death may permeate the Material world and the Physical-Seen, but the concept itself belongs to the Immaterial world and the Abstract-Unseen, for the essence of life and death extends beyond mere physical manifestations, residing in the realm of ideas and beliefs that shape our perception of reality.

Two

There's a reason why among the Tengrist Mongols of the Mongol Civilization, as part of thier funerary practices, practice one of the most unique funerary rituals in the Asian continent: a Wind Burial. A Wind Burial is a kind of burial in which the body is laid out on a high plateau, allowing it to be picked apart by vultures and then swept away by the wind, symbolizing the return of the spirit to the heavens¹. This, one can observe for some that it's just a unique practice, but has no meaning; I disagree. All deaths have meaning, and so does our existence in life as we are buried into the world that we live in.

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The vulture picking out the organs and all objects of life symbolizes the end of being, the end of man as a person in his life in existence. It tells us that we are forcefully removed by the Material world, stripped of our earthly form, derecognizing the body and depersonalizing it, suggesting that we all will return to the natural state given us by God - in this case, Tengri, for Tengrism was a monotheistic religion. We are made ready to be integrated into the natural cycles of existence, to give God back the soul of the man who had lived so much in life in anticipation of the end, and a man who ended in death with a contemplation of life in the world which gives him the strength to carry on his or her existence in the world. This concept is known as the "Reintegration of the World": give life back to the source of all life through death, and give death back its meaning to one's life (and life in general) through death.

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All of this is a part of the grandiose scheme of all existence; we live and die, yes, but we give it back in some form or in some way. The Wind Burial is one of many examples of this type of belief - but it is also contained in the Irk Bitig as well. That is why generally the Irk Bitig is more than a scripture (as I interpreted it here) or an omen book; it is a book on how life will get its due through death and how the cycle of existence is perpetuated, offering a spiritual framework for understanding the continuous interplay between life and death: thus serves as a poignant reminder that our physical existence is transient, yet every end we face paves the way for the return of our essence to the divine and natural order - and no, this is not reincarnation or other similar belief - the return to normalcy and peace to both essences while giving so much for the world.

One of the verses in the Irk Bitig illustrate this way that is quite similar to the

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moral lessons we get from the analysis of the Wind Burial:

*"A camel fell into mud (i.e., a marsh). It kept on eating while sinking down, (but) itself was eaten by a fox, it says. Know thus: (The omen) is bad. [Irk Bitig, 1:46]"*²

This verse also illustrates the Reintegration of the World in itself, but also how life gets its lemons as way for its existence to give the good back in the world; life, like a camel, is sometimes caught in a mire of difficulties and trials, yet even as it succumbs to these challenges and is devoured unfortunately, the essence of its journey is not lost but transformed by the cycle of existence: it has been given to make one whole.

The camel's predicament reflects the inevitability of hardship and the intertwining of life and death, where even in our struggles and ultimate end, there is a

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process of giving back to the world, contributing to the ongoing cycle of creation and dissolution. Thus, the verse from the Irk Bitig aligns with the broader concept of the Reintegration of the World, emphasizing that through our trials and transitions, we participate in a greater, interconnected whole that continues to evolve and renew itself.

The omen is bad, however, because the self is not dissolved.

Now, going back to the Wind Burial, the vultures pick apart the body, in which they symbolize the concept of the "dissolution of the self", while the wind carrying away the remnants represents the liberation of the spirit from its material constraints, returning it to the heavens and thus completing the conditions of life and death. To recognize life and death as part of oneself and the whole is to be united in his will; it is also a mechanism for "world-caring" - we care, love, and protect the world and its

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embodiments, for the world gave us the things we need to live and experience the world together with all its beauty and challenges, and in return, we must honor this gift by ensuring that our existence contributes to the ongoing correspondence and balance of the natural and spiritual worlds.

Another verse from the Irk Bitig does this concept a good favor for itself:

"A favorite horse came to a standstill in a desert exhausted and wilting. Thanks to the strength given by Heaven [Tengri], having seen way (and) water on a mountain (and) having seen fresh grass on a mountain pasture, it went (there) walking. (Thus), drinking the water (and) eating the fresh (grass) it escaped death, it says. Know thus: (The omen) is good. [Irk Bitig, 1:17]"²

The verse demonstrates the concept of renewal and salvation within the cycle of

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existence, where the horse, symbolizing life, is saved from death through the gifts of nature, illustrating how the forces of life and death work in harmony to guide and sustain us, offering hope and rejuvenation even in the most desolate circumstances. It is here that in this verse, Tengri destroys the mindset of the hopeless self whom the horse believes that there is nothing more to life and considers giving up; through world-caring, Tengri restores the horse's will to live, showing that even in the direst moments, the divine power sustains life and offers the opportunity for renewal, teaching us that the cycle of life and death is not just about endings but also about the continuous possibility of rejuvenation and finding purpose in our existence - thus a good omen for the horse, and to the worshipper for moral learning.

This is why the ancient Turks believed in the importance of maintaining a balanced relationship with Tengri (the sky

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god) and the natural world, viewing it as a moral duty to uphold cosmic order. This belief system also influenced their understanding of life and death, where death was seen as a natural extension of life and a return to the spiritual realm³. This meant that ethical behavior in Turkic society was closely linked to spiritual beliefs. For example, the concept of "bilig" (wisdom) was highly revered and was considered a divine attribute that was essential for leadership. Furthermore, their ethical system was deeply rooted in the belief that actions had consequences not only in this life but also in the spiritual realm, affecting one's fate and the fate of future generations. This is reflected in the emphasis on moral virtues such as justice, sincerity, and courage, which were considered essential for maintaining harmony between the material and spiritual worlds³ - that including life and death.

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All of these things make life and death worth experience in its wholeness. He who does not recognize these things, loses oneself; he does not take these as a part of ourselves and in the world, makes anxiety and dread all the concern of man, leading to despair.

Pain and comfort are two sides of the same coin, different but same - the sameness is within the wholeness of the world to be experienced and to love and appreciate things upon.

Another verse from the Irk Bitig supports this:

"Her favorite (lover) has died (and) her pail has frozen. Why should her favorite (lover) die? He has the status of a beg [chieftain]. Why should her pail freeze? It is placed in the sunshine. Know thus: at the beginning of this omen there is a little pain; (but) later it becomes good again. [Irk Bitig, 1:57]"²

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This verse - one of the unique passages in the Irk Bitig - highlights the inevitable presence of pain and loss in life, but also the eventual return to goodness and renewal - even in moments of suffering, there is the potential for growth and recovery, reinforcing the idea that life and death, joy and sorrow, are all part of the same journey that leads to a deeper understanding and appreciation of existence to make oneself complete with everyone.

This is why life and death are one of the most beautiful parts of existence; and to be with them is to make us whole with the world through them.

Three

Existence may play dice, but we became one with the dice itself.

These things in the world, from the smallest moments of joy to the profoundest experiences of loss, are all part of the same intricate game that existence plays with itself. We are not merely participants but also the very essence of the game, intertwined with every roll of the dice, every twist of fate. To live fully is to embrace this game, to see that every outcome—whether victory or defeat, life or death—is a step toward the ultimate realization that we are, indeed, whole, both within ourselves and within the cosmos that cradles us.

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The dice of life is in our grasp, but the world will still play with its own rules. It is up to us on what we do with the courses of life and death being in the world, and how do we do with them.

All the things we do in the world - and the lessons we emit here - are a part of our purpose: to seek the disclosure of the world by any means in our experience of existence, to contribute to the world through our knowledge and our ideas within, and to make life beautiful by putting in the world, our ideas and share them with others to make the a better and ideal society and civilization for everyone else in the world. Our purpose is to exist and experience, and so having to grasp and embrace the concepts of life and death is to make us whole in our experience of existence.

And so, was the entire journey of existence, from the first breath of life to the final exhale, a dance with the dual forces of

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life and death, where our purpose is not merely to live or die, but to weave these experiences into the fabric of our being, creating a harmonious whole that reflects the beauty and complexity of the world we inhabit.

This treatise on Tengrism and its unique view of life and death is an exemplary treatise, showing how the ethics of a religion, when come into contact with the concept of life and death, will revealed that its moral philosophy is intricately tied to the way it perceives and values the cycle of existence, illustrating how the sacred and the mundane, the eternal and the transient, are woven together to offer humanity a path toward deeper understanding, fulfillment, and harmony with the forces that shape our lives. Tengrism is unique in such a part that its ideation had gone so far to have its own unique ethical dispositions for its adherents. Its moral system emphasizes the care to life,

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which means the whole process of living is not merely about survival but about nurturing and respecting the unified balance in the world. This ethical framework encourages adherents to live in communion with existence, recognizing the union of all things by recognizing the existence of life and death and the importance of maintaining balance within the wills of existence.

Therefore, in Tengrism - to conclude - life is not just a journey from birth to death but a sacred path that involves understanding, respecting, and integrating the dual forces of existence into a cohesive worldview. By doing so, one can achieve a deeper sense of purpose and fulfillment, living in accordance with the divine will of Tengri, and contributing positively to the world and its ongoing cycle of creation and dissolution - so long as you give existence back its gift: the gift of life through death.

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And so here ends this simple
treatise about Tengrism and its ethical
philosophy.

Treatise Nine

On Rizalism

“For just as in our country there are patriots whom we honor, so too, there is a man whom we know, with a heart of gold and shining with humility. He once said that humility begets honor, and honor begets glory. He also tried to disseminate to all humanity the golden teachings so that men might learn to believe in God, live in unity, love God, and do good to their fellowmen.”

— pg. 129, ‘A Banahaw Guru’, Vicente Marasigan. (MDKAI Document 1:3)

One

God can manifest in a civilization in many different ways and modes of expression into the world.

God exists as an entity to be observed by mankind in regards to the Immaterial because not only does he is present in the world itself, by way of the Abstract-Unseen, he is also interpreted by other civilizations to be the originator of abstract moral values. Remember that the Immaterial world is the source of all abstract ideas; The abstract ideals that we used today is possible in and through the ideation and recognition of the Immaterial World and the Abstract-Unseen, and that includes the idea of God which is perceived to be its embodiment.

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God, as a being that is abstract and unseen - one that governs all Totality - has been the subject of ideation and thought by many civilizations across the world that produced different types of theism in order to interpret his or her existence. Sometimes, he can be many, like the Sanamahists of the Meitei civilization¹; sometimes, he can be one, like Waaq of the Oromo civilization (more specifically, thier religion known as Waaqefanna)²; sometimes, there are also unique ideations to characterize the nature of God himself - for example, the Germanic Faith Movement headed by Jakob Hauer³ is characteristically Ethnotheistic - meaning the entire ethnicity (or superethnicity/hyperethnicity - closest concept here is the concept of Race, which is the center here of the Germanic Faith Movement's beliefs) is God itself; a new form of polytheism, a mass-based

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polytheism^J. Another is the example of Statotheism - meaning the State is God, which characterized the two religions known as the Cult of the Supreme Being (a Deistic religion headed by Robespierre)⁴ and the Din-i-Ilahi of Akbar^{5.K}

God, a being - many faces of interpretation, but one same thought: he exists, and exist in the Immaterial World (Abstract-Unseen) because he is a perceived being formed from Mankind's experience in existence as ideation from the world. It may not exist materially (as with other Abstract-

^J *Another example of an Ethnotheistic religion here too is the religion founded by Ben Klassen known as Creativity. Its ideation of nontheism becomes the basis for its tenets of the White Race being Gods by rejecting monotheism and other types of theism by embracing Ethnotheistic ideals (in this case, the White Americans are gods).*⁶

^K *Another new type of theology especially in post-theistic religions is the concept of Homolatriy/Homothoeosis/Homothoeism: the people or mankind as God itself. Examples are God-Building, Religion of Humanity (Comteanism), and Ethical Culture.*

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Unseen concepts like the concept of freedom, virtue, and other concepts), but it is there: unseen, but perceived - thus shaping cultures, laws, and values across civilizations, influencing not only religious practices but also the very fabric of societies in ways that are as varied and multifaceted as the interpretations of God himself.

Thus, God manifests in the world - it is up to the civilization and the society to interpret its being and its own nature.

For 10,000 years since the creation of the first civilizations, our experience with religion had been a lot of things, so many experiences - both good and bad - to the point it had spawned and created countless doctrines, belief systems, and philosophies that have each sought to understand, define, and interact with the divine in ways that reflect the complexities and contradictions of human nature itself, continually shaping and reshaping the contours of civilization in a never-ending cycle of spiritual and cultural evolution. Experiencing the beauty of the

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Material, Physical-Seen world is beautiful, but it will never be as beautiful the experience in the world without the Immaterial and the Abstract-Unseen, for it is in its nature that, when we place an abstract idea to an object in the world it suddenly makes sense of its own nature! So does the same thing in Religion: it provides a lens through which the world is understood, giving meaning to the tangible and intangible alike, intertwining the seen and unseen, and in doing so, it elevates the mundane to the sacred, infusing the material world with a sense of purpose and profound significance that resonates deeply within the human soul.

It is clear to us that many civilizations and societies have used religion for their interpretation and the expansion of the knowledge of the Immaterial world and its characteristic manifestation: the Abstract-Unseen. These civilizations, composed of people (who are society embodied and manifest) are the ones who will interpret the

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Immaterial world itself, including the nature of God. In the thousands of years since the existence of Humankind, many religions have interpreted the nature of God being who governs the entire totality and the world under the abstract means.

The nature of God, however, can only be understood through not only its interpretation, but also the notion of the great "everywhere" - this meant that it is, by nature, "being all-there". In Heidegger's analysis, all existence is "being there": the concept of presence in the Heideggerian sense, involves an active, situated existence. It is not just about being in a place but about existing with awareness, responsibility, and engagement with one's surroundings and situation. But here, in my worldview, all existence is "being all-there": all is presence, and therefore, all is authentic; everything has a "authentic presence" for something to exist in the world.

This meant that all religion is basically this - religion is the actual experience of a

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thing in the world, and thus is meant to experience to the person who discloses its nature; the divine is what make us ourselves in relation to the whole. It therefore, is present, and shall be experienced upon, even if it's unseen: you cannot escape nor reject religion.

Even believing in atheism - the belief that there is no god - is by nature, religious, for it is itself a stance regarding the Immaterial that seeks to define and assert a position on the nature of existence and the divine, thus reinforcing the idea that every single human perspective regarding religion, whether theistic or atheistic, is inextricably linked to a broader existential framework that shapes and is shaped by the quest for the great hunger in the great "everywhere": the hunger and desire for meaning and understanding in the world.

Debate atheism and theism... there has never been a pointless time in the maturity of human civilization to say who and what is right, because both are the same

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coins of the same existential being, making it pointless to fight over the ongoing struggle to comprehend and articulate the nature of existence. Why fight over something so pointless if mankind and its civilizations had generated so much experience regarding the immaterial and the abstract, each seeking to grapple with the same fundamental questions of existence and meaning?

We seek the will to mean in various places and in other means, thinking the nature of God, of which it's exact essence and its perfect, unadulterated form will never be known - like every other abstract idea. For example, this material object - a piece of paper containing something called letters - is called as a "law". We recognize the object as "law", but where is the "law" in its pure form? Does it exist? Does that abstract object itself manifest into the world imposed upon its being? Where is "law"?

And when the general will for God begins, when and when the general will for

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God begins, we encounter similar questions and interpretations about the nature of the divine: it is a general idea-in-being that we continuously shape and redefine, never fully grasping its essence but continually seeking to express and understand it. Thus, the quest for understanding the divine, like the quest for understanding abstract concepts such as law, becomes an important experience one has with the world, reflecting the beautiful convolutions of human thought and the perpetual search for meaning that defines our existence in the world.

And so, from the past to the present, and into the future, religion will always exist, and will continue to be a part of mankind - by hook or by crook - until its very end.

The Rizalistas, who regard Jose Rizal as a divine being through apotheosis in comparative similarity with the Rastafarians, had become something of this. In this treatise, if we look at thier general history,

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chances are we will see the process of ideating its nature and its tenets for its adherents; the creation of being is expressed here in thier otherwise tumultuous history.

For as we look at the history of a religion is to look at the history of human thought itself, a reflection of our collective endeavor to make sense of the world and our place within it.

And so, God yearns to be understood, and we are in the process of understanding him.

Two

It all began with the Dayawists when, after centuries of colonial exploitation, the people of the Negros region – having enough of the Spaniards suppressing the ideas of the old religion – decided to rebel and form a militia on the basis of religious grounds in 1898: thus, the Pulahanes, as they are called, are essentially an organized Dayawist (spiritual traditions rooted in indigenous beliefs across the indigenous peoples of the Philippines) religious movement who wished to restore the old religion^{7,8} in the Negros Republic – the Negros Civilization. The theology of the first Pulahanes is characterized by a Folk-based Dayawism worldview with revitalizationist tendencies: that meaning

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thier theology is only focused on reviving the essences of the old religion itself, which is a characteristic of the movement itself. Thier first ideation was in between the 1880's and 1900, the first form of the Pulahanes - the Dios-Dios Pulahanes under the leadership of Ponciano Elofre - now deified as Dios Buhawi - emerged, adopting a populist rehabilitationalist form of Folk Dayawism⁹. The Pulahanes meant that they resist against the tyrannical and discrimination of the Spanish and thier religion - Roman Catholicism - by way of countering them using the old religion as basis: this characteristic of "Dominance and Countenance" will characterize the Pulahan strain of Dayawism across all its manifestations of theological viewpoints.

This, therefore, resulted in the Pulahanes initially maintained a baseline worldview for most of the Negros Revolution against the Spaniards, which eventually evolved again under the pressures of external factors such as the Negros

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Revolution and the death of thier ideator's father - in this case, the death of Ponciano Elofre's father, Cris Elofre due to harsh taxing^{14, 7}. With Dios Buhawi now dead, the movement became headless and without a leader by its essence, until in the 1890's when Papa Isio became the new unifying leader of the movement and started its reform and renewal - starting its new evolution, especially under the Negros Revolution which took on a more semi-organized hierarchy - beginning the creation of the second (the second form) Pulahanes. As the Pulahanes continued to evolve into its second form, particularly during the period of American occupation, the abolishment of the Negros Republic (Negros Civilization) and the subsequent Pulahan Rebellion from 1901 to 1911^{7, 14}. During this time, they transformed into a more mystical and millenarian movement, blending Folk Dayawism with populist elements - a form of charismatic vanguardism where one person in a semi-

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decentralized organization leads the religion itself. This phase marked the peak of the Pulahanes' religious fervor, which eventually began to fade after the capture of Papa Isio and the Leyte campaign⁷, leading to the dying down of the Pulahan religion.

However, in the 2010s, a resurgence occurred with the rise of Neo-Pulahanism, signaling the continuation of these spiritual traditions in a new form¹⁵. It is unclear if they kept and remained the traditions of the Pulahan religion, which needs to be studied more.

Parallel to the development of the Pulahanes, another significant movement emerged: the Rizalistas. The Rizalistas were formed through the evolution of a new worldview after the failed revolt and Pulahan refugees began to move in Mindanao - specifically in what is now Agusan Del Sur. Named after the national hero José Rizal (who is deified as a Monotheistic god - more on that later), the

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Rizalistas began forming their ideologies around the early 20th century, focusing on the new ideations regarding thier material conditions combined with a new interpretation of the immaterial and abstract aspects of spirituality - a new interpretation of the Immaterial World.

By 1918 or 1924, the first formative ideas of Rizalistas were solidified, giving rise to the Colorums, who can be seen as proto-Rizalistas¹². The Colorums initially held a worldview of Messianic Esotericism: they believed that there will be a promised messiah for the people to free them from thier suffering in the world, both physically and spiritually, and some of the teachings (since it was still in the formative phase) are still kept in secret to the uninitiated, which these secret would later on take a Exoteric approach - an immediate revelation - towards its worshippers.

This worldview began to shift again as it moved towards the solidification phase as the Village Elders (who are descended from

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the Pulahan refugees) introduced new beliefs, including the deification of José Rizal and Andres Bonifacio through apotheosis - meaning they were once men, but later they were elevated in essence as Gods in the Immaterial, becoming a new framework: they are the ones who keep Totality stable, and the ones who will morally and existentially order the universe, and are the ones that will command and pass the teachings to thier fellow followers and disciples. The legacy and memory of the Philippine Revolution transformed into a legendary and mythical worldview, leading to a more defined Messianist Millenarian and Monotheistic Esotericism under the framework of apotheosis. By the early 1920s, the Colorums had fully embraced this new religious identity.

One of the most prominent figures in the Colorum movement was Laureamo Soleamo, who, in 1922, expanded the theology of the Colorums¹⁶. He proclaimed that Rizal was divine (Monotheism) and

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would return in a Second Coming to save the Filipino people from worldly suffering (Messianist), thus deifying Rizal as the One God who will liberate them from suffering (Messianist Monotheism) in a coming apocalypse that will reform and renew the world, through force (violent action) or through peace (collective action) - the Millenarian character of the Colorums. Soleamo went so far as to declare himself the reincarnation of José Rizal, positioning himself as the prophet of the Colorum sect. However, the movement faced a significant setback during the Colorum Rebellion of 1924-1925⁷, which resulted in the crushing and scattering of its followers by the Philippine Constabulary, marking the end of the Colorums as a cohesive movement and thier ideation - paving way for the formation of Rizalist sects.

Amidst these developments, another Rizalista group, the Watawat ng Lahi, was formed around 1919, making it the first embodiment of the Rizalista religion¹⁷. This

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meant that the Religion as a whole ended the phase of solidification (becoming more than a movement - they are now formally a new religion, one separate from all other religions and thus can no longer be characterized as such). This group adopted a worldview of Monotheistic Messianism - ending their esoteric character and started become exoteric, becoming the first organized Rizalist body, and its members probably came from the Colorums who split from them because they emphasize collective action more than violent action (which, after the Colorum Rebellion, further pushed them to abhor violent action). However, the Watawat ng Lahi struggled with its identity, which led to dissent within the ranks. On December 24, 1936, the dissenting members formed the Iglesia Watawat ng Lahi¹¹.

Thus, at this point during the failed Colorum Rebellion, the broader Rizalist movement underwent a transition from direct action to pacifism. The Iglesia

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Watawat ng Lahi evolved into what is known as Orthodox Rizalism, but this orthodoxy could not prevent a split within the movement. The Rizalista movement eventually divided into two main sects: the Banahaw Rizalistas and the Non-Banahaw Rizalistas.

The Banahaw Rizalistas were closely associated with Tatlong Persona Solo Dios (Amang Ilustrismo), which formed August 26, 1936¹³. The Banahaw Rizalistas regard Mt. Banahaw as a sacred place - a holy site - where they believe that either: 1) It is a place where the gods are embodied; or 2) It is the place where the messiah will one day descend into the world. All Banahaw-aligned and Banahaw-descended Rizalistas originated from here. Meanwhile, the Non-Banahaw Rizalistas, linked to the Kataastaasang Ama ng Lupa Kalangitan Templo ni Rizal (Templo ni Rizal)¹⁰, emerged on April 4, 1934, further diversifying the Rizalist tradition. All Non-Banahaw and Filipinist groups originate

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from here. This denomination emphasizes the worship of the Filipino essence and the Filipino identity, or the worship of only the figure of Jose Rizal itself.

And so ends here a simple theological history of the ideation of the Rizalista religion, proving that they are indeed, a unique religion that cannot be in any way be considered a folk religion due to their advanced ideation and theology separating them from all others.

Three

As we see here, the ideative development of the Rizalista religion proves that this indeed, as with so many other religions in history, is a product of the human quest to understand and give meaning to existence, identity, and the divine. The evolution of the Rizalista religion, from its first roots in the Colorum movement – the first Rizalistas - to its diversification into various sects, exemplifies the evolution of its own understanding of the Immaterial world and the Abstract-Unseen based on its social conditions in the world. This development mirrors the broader human experience of grappling with abstract concepts, such as divinity, justice, and morality, and

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embodying them in tangible forms that resonate with the lived realities of the people. The Rizalistas, like many religious movements before them, have sought to reconcile the seen and unseen worlds, to create a cohesive worldview that not only interprets but also seeks to influence the course of history and the fate of their adherents. Through the process of apotheosis, they have elevated historical figures like José Rizal to divine status, reflecting the deep-seated need for heroes and messiahs who can embody the ideals and aspirations of a people. The continuing evolution of the Rizalista faith, despite external challenges and internal schisms, underscores the enduring power of religion to adapt, survive, and thrive as long as it remains relevant to the existential needs of its followers. It is a testament to the resilience of human belief and the unending search for meaning in a world where the material and immaterial are inextricably intertwined.

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This clearly meant as well that the ideation of a religion comes from the people of the society involved. Without the people in a civilization and society, there will be no experience and ideation in any form in its existence, particularly the Immaterial. All religions exist because of a people and its experiences with the Abstract-Unseen, trying to grapple with the nature of the divine in its full form. Laureamo Soleamo here had to experience the Immaterial before making its own tenets that would define the Rizalista religion. If one wishes to form a Religion, one will always need to experience the Immaterial and the Abstract-Unseen as a principle for its formation.

In the times that religion has influenced our worldviews, it cannot be denied otherwise that it became a long characteristic of what makes us human in our nature: the divine is our abstract reality projected unto us, shaping the things of who we are and ending the doubts of imperfection galore in mankind.

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Religion propels the civilization and society as well as the people to not just discover the wholeness of the world, but to make us fully human, to make us truthful with ourselves, our fellow people, and of the world. There is a reason the concept of faith is formed: a faith in something is a faith in the willed essence of humankind into the world. The only way to perfect ourselves is to interpret and glean the Abstract-Unseen, and from there, introspect the nature of man – and make a conclusion on what do we do from it.

Religion, in other words, is the great reformer of the human experience in the world.

To the Rizalistas, their experiences and responses is at the heart of their expression of themselves in the world. Thus, in the experience of thier own existence, meant thus to the challenges they faced, both spiritually and materially, are a testament to this process of reformation – the reformation of the soul and the human

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will to live in the world as existence (Dasein) demands to experience the beauty of existing in the world in its wholeness. Their faith, shaped by the socio-political context of their time, beset by resistance for the sake of preserving the ideals of their messianic gods who once walked the earth, became a vehicle through which they could navigate the complexities of their existence in those times they lived. It provided a framework for understanding their suffering on all three kings of the Three Spheres of Existence, a means to channel their resistance, and a hope for transcendence beyond the confines of their immediate reality. The Rizalistas' journey from marginalized, developing ideative phase to an enduring religious tradition reflects the struggle for belief and experience, where the experiences and knowledge of the Immaterial world informs and is informed by the Material struggles of life. This ongoing dialogue between the seen and unseen, between the world as it is and the world as it could be,

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underscores the transformative power of religion. It allows people to envision a reality that transcends their present circumstances, offering a vision of the divine that is both deeply personal and profoundly collective. Through this vision, the Rizalistas, like many other religious movements, continue to shape the spiritual landscape, contributing to the ever-evolving tapestry of human belief and the quest for meaning – a liberation of existence through wholeness in meaning as absolute will and knowledge for their rich worldview.

Even more so, won't this ideal of relying on the spiritual be harmful to the person?

That so, what makes it harmful then? Anything can be harmful, as long as it has the capability to be harmed and harm others; anything and anyone can be harmed upon. Religion, in the regards of this sense, too, can be harmful because of mankind using it for harmful means – but in its nature, it cannot be harmful if it's ideated

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properly and it does not regress itself to be an appendage for just mere stagnation – if it does not resist hedonism and decadence and or that stagnates the development the development of civilization and society, then it risks becoming a tool of existential and spiritual repression rather than a path to enlightenment. When religion fails to become with society and its will, it can stifle progress, perpetuate injustice, and halts the avenues for experiencing the world in using their tenets rather than fostering a genuine exploration of the divine and the self.

And more so, if done properly, a religion will be indeed, a religion if it uplifts the soul of the people and of mankind as a whole in its fullness. Religion embodies the beliefs of society regarding the Immaterial World, the Abstract-Unseen, and the nature of the Divine in and on itself; and here comes the mechanism of making society whole through a common judgment and will about the divine and its faith in it, and with tenets to provide a framework for its

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interpretation of one's existence and its roles on how to live life in its experience is something that the Rizalistas have in mind – the idea that religion, when grounded in genuine spiritual exploration and aligned with the will and commonality of society, becomes a force for unity, progress, and the upliftment of humanity. The Rizalistas, in their quest for understanding the divine and the Abstract-Unseen, have demonstrated that faith can be a dynamic, living force that adapts to the changing realities of the world while maintaining its core principles, its core tenets. This adaptability in the ever-changing nature of existence as it experiences events in its own experiences in the world is crucial for religion to remain relevant and beneficial – as well as its avoidance of extinction – as it must continually respond to the material and spiritual challenges faced by its adherents.

This means that danger lies in when religion becomes stagnated, its will to become a religion falters, leading to its

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extinction. When a religion becomes spiritually devoid of its own nature, the religion disappears, the religion is no more and the religion itself is no longer a religion, if it does not strive to preserve and maintain themselves. Religions are like buildings: they need to be maintained and be kept stable, or the whole structure falls into nothing. As for the Rizalistas, they need to reassert their own identity in the place of the world of religions, for to reassert is to preserve the essence of their whole will as a religion. The Rizalistas, whether they like it or not, need to respond in the world and restore the vigor of knowing the nature of the Immaterial and the Abstract-Unseen again, for it is through this continuous re-engagement with the divine and the unseen that their faith can remain a vital force in the lives of its adherents. If the Rizalistas fail to renew their spiritual vigor and lose sight of the original purpose of their faith, they risk becoming irrelevant or even extinct, much like any religion that becomes disconnected

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from the lived realities of its followers. To avoid this fate, the Rizalistas must not only preserve the core tenets that have defined their movement but also allow these principles to evolve in response to new challenges and changing circumstances. This adaptability ensures that the religion remains a living tradition, capable of guiding its followers through the complexities of modern life while staying true to the essence of their spiritual heritage.

In conclusion, the Rizalistas' journey serves as a powerful reminder of the dynamic nature of religion and its potential to shape and be shaped by the societies it inhabits. Religion, at its best, provides a framework for understanding the world, offering both comfort and challenge, continuity and change. It is a reflection of humanity's deepest societal and a civilization's desires and fears, a manifestation of our collective need to find meaning in existence and in Totality. For the Rizalistas, the task ahead is clear: to remain

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relevant, they must continue to engage with the Immaterial and the Abstract-Unseen in ways that resonate with their followers' experiences, ensuring that their faith remains a source of strength and inspiration for generations to come. In doing so, they reaffirm the timeless role of religion as both a mirror and a guide, reflecting the aspirations of its adherents and pointing the way toward a deeper understanding of the divine and the self.

And so, in the world of religions, one thing is clear: *God needs to be God in the world again – and thus, God needs to be understood.*

And we, and all of us across the world, have understood him.

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ABOUT THE AUTHOR

“Never measure the idealism of a man based on his face, but his ideals and virtues instead.”

- Joshua Kyle T. Rovero

I am the author of this book – which is my first one – is a living human person who wishes to contribute to the fields of the Humanities by expounding my own new Philosophy *as a new way of looking into the world*, from the perspective of my own new ideas. Building upon Heidegger’s framework and using his to create new interpretations of the world (for which I am indebted to his philosophy and metaphysics; and theology as well), my ideas will be a staple for the re-enchantment of Philosophy across the world.

This, I am indeed a Philosopher; one that thinks in a new light.

